

Sum Johannis Verolam, nae φιλω. 1595.

THE STAFFE

*of Christian Faith, profi-
table to all Christians, for to arme them-
selues agaynst the enimies of the Gospell:
and also for to knowe the anti-
quitie of our holy fayth,
and of the true
Church.*

Gathered out of the vworks of the ancient Doctors
of the Church, and of the Councils, and many o-
ther Doctors, vvhose names you shall see here
sollowing. Translated out of Frenche
into English, by Iohn Brooke
of Ashe next Sand-
viche.

*With a Table to finde out all that which
is contayned in the booke.*

EPHES. 6.

Put on the vvhole armour of God, that ye maye
stande stedfast agaynst the craftie assaultes of the
Deuill.

Imprinted at London

*by Iohn Daye, dwelling ouer
Aldersgate.*

ANNO. 1577.

Cum Priuilegio.



S^r Richard Newdigate of
Arbury in the County of Warwick
Baronet 1709

To the Right honourable

and his singular good Lorde and maister,
Edwarde de Vere, Lorde d'Escales, and Ba-
dlesmere, Vicount Bulbecke, Earle of Oxenforde,
and Lorde great Chamberlayne of Englande,

John Brooke vvisheth long lyfe,
vvith the increase of

honor.&c.



ALTHOUGH VER-

tue the roote of well doing

(Right honorable Lorde)

bath of it selfe, sufficient

force to withstande, repell,

and ouertrowe, both the

open malice, and secreete slaunders of euill
tongues, yet notwithstanding considering
howe dangerous, yea howe vnpossible a
thing it is to escape that poysoned sting of
Zoilus, and also that nothing bath euer ben
so well done, but that this Scorpion bath
eether openly or priuily stong, I nede not to
doubt, nay I may be right sure, that these
my labors shal come into the hands of some,
more curious than wyse, more ready to nippe
and tante (yea euen withoute fault) then
frendly to admonishe or amende. By occasi-

The Epistle.

on whereof (right honorable and my singular good Lorde) I haue not only thought it expedient for hope of your honours fauorable patronage, towards these also my laboures bestowed in translation: But also for respect of my particular duetie towards your honor, to offer and dedicate the same likewise to your fauorable allowance and well liking. For if in the opinion of all men, there can be found no one more fitte, for patronage and defence of learning, then the skilfull: for that he is both wyse and able to iudge and discern truly thereof. I vnderstanding righte well that your honor hath continually, euen from your tender yeares, bestowed your time and trauayle towards the attayning of the same, as also the vniuersitie of Cambridge hath acknowledged in graunting and giuing vnto you such commendation and prayse thereof, as verily by righte was due vnto your excellent vertue and rare learning. Wherin verily Cambridge the mother of learning, and learned men hath openly confessed: and in this hir confessing made known vnto al men, that your honor being learned and able to iudge as a
safe

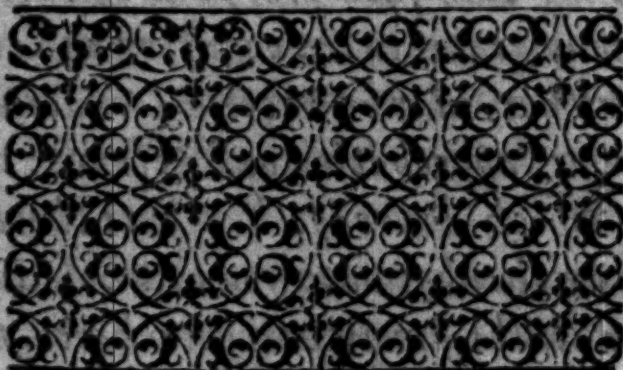
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Safe harbor and defence of learning, and therefore one most fitte to whose honorable patronage I might safely commit this my poore and simple labours. Like wyse remembring howe much and many wayes I am by dutye bounde vnto your honor, as also howe vnable I am to discharge the same: I haue thought it in respecte also of my behalfe and duty, most meete to offer and exhibite, such trauelles as my abilitie and skill can reache vnto, to your Lordship as pledge and token of my dutifull and vnfaigned good wil: To the ende that such profyt as by this my trauels may growe to my countrey and common wealthes, may be receiued vnder your Lordshyppes approbation and defence: that all men which doe reape benefyte thereby, should owe thanks vnto you in whose duty and good will I am. Wherefore hartely requiring and humbly beseeching your Lordshippe to take on you the patronage and defence of these my labors by translation that by your approbation and well liking, others may also the rather like thereof. Crauing pardon for this my symple boldnesse or rather bolde symplitie hoping also of the

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continuance of your honors accustomed
goodnesse towards mee, and instantlye
praying to God for your prosperous e-
state, I cease further at this
time to sollicite
you.

Your honors obedient ser-
uant, Iohn Brooke.



*Unto the Church and con-
gregation of God which is in L. Guido desi-
reth grace and peace, and the mercie of God,
through Iesus Christ our Lorde: And perpe-
tually to perseuere in the knowvledge of
the holy Gospell of the sonne
of God. Amen.*

KNOVVING AND CON-
sidering the vvarre and combat that
yee daylye suffer to mayntaine and
keepe the true and pure Christian do-
ctrine of the ancient and true Church
of God, agaynst a sort and heape of glorious decei-
uers, vvhich hyde and boast themselues vwith false
ensignes, of the name and title of the auncient
Church, and of the auncient Doctors: I haue de-
dicated vnto you (my vvelbeloued frendes) this
present booke, entituled: The Staffe of the Faith,
gathered out of the vvorkes of the auncient doctors
of the churche, and of the counselles, and out of
many authors: to the ende that thereby you may
learne vvholly, to fight agaynst your ennemies, vwith
the same staffe vwith vvhich they doe fight agaynst
you, that is to say, the auncientes. I doe not tell you
hovv this staffe, shall keepe you from the danger of
your ennemies only, I vvill content my selfe in
speaking but one vvorde, touching the same, (that
is to say) that you shall not only obtayne and get
victory of your ennemies, but also send them avway
vwith their mouthes stopped. Therefore I desire
you in Gods name, that ye be not slothfull nor
negligent, to study therein often, and to haue those
senten-

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sentences therein alledged readily at your fingers endes, that thereby the kingdome of Iesus Christe be auanced, and the dominion of the deuilles and infidels destroyed and abolished.

I doe knowe very well that manye people haue accustomed to saye, v when it is spoken vnto them of the auncients, speaking without eyther iudgement, or reason, in saying that as touching the Auncientes, they haue nothing to doe with them, for they vvvere men as they: but that they consent themselues only with the vvorde of God. I vvoulde not altogither denie or gaine saye them in that, if they vvould not reiect thereby God and his giftes, by thinking to reiect men and their doctrine. Therefore vve ought to take good heede vnto men v when they speake of them selues, and also v when God speaketh by them. The same vve may knowe, v when their doctrine is confirmable and agreeing to the rule of all right, vv which is the vvord of God the doctrine of the prophets & Apostles. Furthermore, vve vvould not haue you ignorant, that the auncient fathers haue ordayned and established a great many of ceremonies, and thinges in the churche respecting the time and personnes, and the infirmitie of those that dayly come vnto the knowledge of the Gospell, asvvell of Ievves as of panims and Idolaters: But they haue done that onely but for a certaine time, to the ende they might dravve to the Gospell all nations, and let and stoppe the vvay of the Heritickes and ennemies of the catholyke faith, from gayning and vwinning the vveake in faith. For vve ought not to maruayle, if the auncient fathers haue done many thinges in that time, vv which

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which now can not serue, nor profite vs any thing at all, inasmuch as they haue serued but onely for their time. For the Apostles haue ordayned some thinges which nowve ought not to be folloved nor kept. As vve doe reade in the actes of the Apostles, that the counsell that vvas celebrated by the Apostles in Ierusalem, decreed that vve should abstaine from bloude, and from the fleshe of beastes that vvere strangled: VVe knowve vvell inough that this ordinance nowv hath no more place, and is not in force among the christians, nor ought to haue, bicause that all thinges are cleane and purified through the vvorde and prayer. Then vvee see that that decree, vvch hath bene decreed by the holy spirite & by the Apostles, to haue bene made, bicause of the personnes, and to serue onely but for that time.

Act. 15.

Titus. I.

I. Tim. I.

Rom. 14.

Iudge nowve, if an ordinance made by the Apostles to support the infirmitie of men, hath bene set forth, and aftervvardes abolished: vvhat oughte vve to iudge of those vvch are of lesse importance vvch haue bene ordayned by men, a great deale inferior and of lesse estimation then the Apostles? There is no doubt, that forasmuch as they haue bene ordayned to serue onely for that time, that nowve vve may let them alone and forsake them, bicause that there is neyther Ievves nor Turkes among vs, but christians, at the least as they saye.

Also vve ought not vpon this to holde our peace or hide the vnshamelesse malice of many, vvho (neverthelesse calling them selues christians) vnder colour of antiquitie, and of the auncient doctors, doe forge and inuent of their ovvne vvicked and filthy

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thy brayne, naughty and most detestable errors: and afterward say that the auncient fathers haue vwritten so, and preached so: and by that meanes make the poore vworld being seduced to beleue it. And yet the malice is so great in them, that all they that vwill not receiue and allowe, that vvhich their brayne hath inuented vnder the name of holy men, they crye after them vvith open mouth, to the fire, to the fire vvith the Heritickes. They reiecte the doctrine of the fathers. Alas O my God and Lord thou knowest our hearts: and the heartes of these lyers, that vve doe not desire but that in all and through all, be it through life or death, that thy son Iesus Christ, and his doctrine, may be onely receiued, loued and vvorshipped: And for this are vve apoynted as sheepe to be slayne: vve are nought set by, mocked, beaten, banished, chased from tovvne to tovvne: To be short vve are esteemed and counted as the most vile & stinking filthynesse of all the vworld, troden dovvne vnderneath the feete of the vvorldlings: But for all that vve possesse our soules in patience, looking for the righteous Iudge vvich vvill iudge all the vworld, not according to the doctrine of men, but according to hys holy vvorde, for vvich vve are had nowe in suche abomination to the vvorld.

Furthermore they vvich dayly accuse vs vvith so greate rage and furye, against the auncient doctrine of the Apostles and Doctors, shall at the last acknowledge their malice and liuing, that they haue declared in their bookes, corrupting and marring the bookes of the auncient fathers of the church: If I durst, I vvould gladly name one vvho in that

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Occupation or science hath serued out his prentysheppe, for that cause is called our maister, in his booke that he hath intituled. The bouckler of the faith: vvherein he declareth the subtiltie of his intent and craft, alledging the auncient Doctors in Latine, after translating them into Frenche, and at euery place vvhether he found Sacrificium, or the like manner of speaking, in steade to put in sacrifice, or holy mysterie, he hath translated them alwayes the holy mysterie of the Masse, and so by that meanes they finde that vvorde Masse in the bookes of those good fathers, vvhich they neuer thought nor did. I beleeeue he thought that his booke should not come but only in the handes of yong children, or else he thought that he had to doe but vvvith beastes like vnto himselfe. There is no man though he haue but small iudgement and vnderstanding, vvhich reading that booke, but that he may see at the first dashe how he lyeth, and vn- sayeth and reuoketh it agayne, and neuerthelesse he is heard and accounted as halfe a God: not only of the poorest sort, but of the greatest in the vvorlde. In the meane time vve ought not to mar- uayle at this, that such gallants haue bene so hardy and ouerbolde, forasmuch as they vv ere supported and maintayned of Kings, Emperors, Princes, and Magistrates, and that they vv ere the best vv elcome to their Court.

I remember that I haue reade in the Ecclesiasti- call histories, that in the time of the auncient Do- ctors, there vv ere abusers and seducers of the peo- ple, that sovved their pestilent venim amongst the doctrine of the auncients: Of that Denise bishop
of

*Euseb. lib.
4. cap. 22.*

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of Corinth complayned very much, saying, that many haue sovn in his Epistles much vvicked doctrine. Therefore thinke, that if they haue bene so hardy and bolde that they durst corrupt the vvrytinges of the auncientes, yea vvhilest they vv ere yet alieue. VVhat vvill they doe novve? at the least they vvill doe asmuch, as their auncient fathers, that is to saye those Apostates ennemies of the fathers.

Novv notwithstanding their shamelesse malyce they rebuke and checke vs vvith a vvhores face, that vve are ennemies of the fathers, despisers and contemners of their doctrine, and disturbers of the vvorld. I vvould to God that they vvould permitte and suffer vs to compare our doctrine openly, and before all the vvorld vvith theirs, to the end that all men might knowve vvho be the contemners and ennemies of the fathers: somuch it vvantith that vve should be found condemners and ennemies of those good fathers, that altogither it vvoulde be seene that the same doctrine that vve hold & keepe at this day, is the very same for vvhicke manye of those good fathers haue shead their blood: and vvould shead it, if they vv ere novve alieue.

It seemeth that the same is not true that I haue spoken, that if the fathers vv ere yet alieue, that men vvould put them cruelly to death, as most vvicked Heritickes. Yea they vv which at this daye doe boiste and brag them selues to be their obedient children, and make bucklers of their bookes.

Vnderstand and hold fast in minde (dearely beloved) behold this present booke may serue vs for a certayne argument, of that vv which is composed and faithfully gathered together, out of the very bookes

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of the auncient Doctors: That if I vvould present this present booke (vvherein there is nothing in it of mine, but altogither of the auncientes) for confession of my faith to those enemies of the fathers, I doubt not but presently I should be as a moste vvicked Heretick, condemned to be burned quicke into ashes. Nowve see (dearely beloued) and iudge iustly before God according to your ovvn conscience, vvwhether vve be the ennemies of the fathers or they.

The auncient fathers haue sayde that the breade of the supper abideth alvvayes breade, not being transubstantiated or chaunged: I doe demaund of you in good faith, vvwherefore or vvhat is the cause that they shead dayly so abundantly the bloude of the poore children of God? Is it not vpon this on-ly poynte, or for this cause, that the fathers haue beleued and mayntayned vvith a common consent, as you shall see in that booke vpon the arty- cle of the Lordes supper? I leaue it to your ovvne iudgement. Furthermore vve doe reade that the an- cient fathers, of vvhom these here doe aduance, and boist them selues to keepe and mayntayne their doctrine, haue broken in peeces the images of Iesus Christe, and of the Saintes, that haue bene set vp in the temple of the christians, saying that it is against the Christian doctrine to haue Images in the Church.

VVhat is he that doubteth, that if the good fa- thers vv ere yet liuing, and that they shoulde so breake the Images as they did in that time, but that they shoulde be out of hande, or vvith all speede condemned as heretickes to be burned, yea if they
escaped

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escaped so. For vve do see many dayly vvhich doe not escape so good cheape, but they haue done vn- to them all the torments and paynes that these vvorshippers of the fathers can inuent or imagin.

Then vvhē you shall reade the doctrine of the fathers containēd in this present booke, iudge vvhether it may be confessed and maintayned openly before these vvorshippers of the fathers vwithout daunger of lyfe. In the meane time, I desire you (my deare brethren) that ye feare not to abandon your bodie and lyfe, for a doctrine so iust, holy, and good: and let vs reioyce in this, that vve holde the true auncient doctrine of the Prophets, Apostles and Doctors of the Church.

And as touching you, O ye Princes, Iudges, and Magistrates, betweene vvhose handes this present booke shall happen to fall: I desire and require you, in the name of the liuing God, and of his sonne Iesus Christ our Lorde vvhich hath shed out all his bloud vpon the crosse for the loue of vs, that you doe giue right iudgement vpon the poore faithfull people, of vvhome your prisons are at this time full, through the furor and madnesse of those vvorshippers of the fathers, and bee no more the hangmen of that vicked Vermine: for it is not counted a thing honest nor meete among men, that the Kings, Emperours, Princes, and Magistrates shoulde bee made the hangmen of beggers.

I. Pet. 2.
Rom. 13.
Sapi. 6.

Be ye then more ashamed than euer you vvere, because that you beare the name of God, and the powver to gouerne the people is giuen you from God, not for to abuse it in punishing the good, and

defen-

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defending the vicked, but to maintayne and ayde the good, and to punish the vicked (as the Apostles haue taught vs.) But alas my God, into vvhhat blindenesse is the vvorld fallen into, to esteeme and thinke that they vvwhich holde and keepe the true auncient doctrine are heretikes.

O you Iudges and Magistrates, doe you not see dayly in your prisons, the poore children of God, to eate and drinke very scanty bread and vvater, and to be cast most vilely and filthily into a lowe dungeon vvith the venomous beastes, lying as the poore beastes vpon a little straw hauing their armes and legges broken vvith the racke?

Doe you not see (I say) on the other side those goodly masters vvwhich beare such great zeale to the auncient fathers, to haue their bellye altogether stuffed vvith vvine and delicate fare, coming forth from their bankets and feastes vvith a face as red as fire, or like to a Butchers boule, comming forth to passe avvay the time, for to examine the poore saythfull people, vvwhich are not sought for at the table vvhere good cheare is, but in a most filthie and darke dungeon: they are poore children of God tyed and bounde vvith chaynes, vvith a pale face and thinne checkes, brought before those fat bellies and fire faces through their ouermuche drinking and quaffing of vvine, and the first vvords they speake is, come hither thou vicked heretick, avvay thou dāned seducer of the people, thou hast the deuill vvithin thee. And as sone as the poore children of God did thinke to haue spoken for their defence, the fatte bellies quickely put their hands to their Bible, but it is another Bible than the olde

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olde or newe testament: For they can do nothing but prouide faggots, and crie to the fire, to the fire vvith those vvicked heretickes, I knowe not vvhere they haue learned to doe so. Haue they learned that of the Prophetes and Apostles? It appeareth no. Neyther haue they learned it of the auncient fathers. For they shall finde vvithin this present booke, that they haue spoken and done altogether othervvise: therefore they declare that it is a rage and a madnesse that they haue conceyued against the truth for to extinguishe and abolishe it vtterly, and all those that maintaine it: For libertie to speake is taken from vs. Those that vvould speake, their tongues are cut out of their heades? and aftervvardes are burned.

In the meane time O ye Iudges and Magistrates, vvhich haue the publicke charge, haue regard from henceforth vvhat you doe in condemning them to death. You cannot condemne them to death except ye condemne all the good and auncient fathers to death vvith them. VVhat order doe you call this to condemne to death as Heretickes the Saintes and their doctrine, vnto vvhom they crie and dayly pray vnto in their Letanie, saying, O Sancte Augustine, O Sancte Cypriane, O Sancte Hieronime. &c. Ora pro nobis, that is to say, O Saint Augustine, O Saint Cyprian, O Saint Ierome, and so consequently of the other, pray for vs. And in the meane time they condemne them, and their vvritings, and all those that follovv their doctrine to be burned, as the experience dothe dayly teach vs.

Therefore ye that Iudge the people haue a good
respect

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respect vnto that that you haue to doe: for it is not onely vnto vs that you doe adresse your selues, but also to the sonne of God, vvhich hath sayd vnto vs, he that toucheth you, toucheth the apple or sight of mine eye. The same hath bene vvell shevved to Paule, VVhen he persecuted the poore faythfull, crying from heauen after him, Saule Saule *Act. 9.* vvhyy persecutest thou me? he did not persecute him in his ovvne person, but he persecuted him in his members, vvhich are all the faithfull that beleue in him.

Euen so (my deare brethren) vve shall rest in patience, and shall not be ashamed to be condemned vwith all those good and auncient fathers of the church, and not onely vwith them, but also vwith all the Prophets and Apostles. Then vvhen you see your selues bound and brought before the Iudges, to receiue sentence of death and condemnation against you, behold vwith you the Prophets, Apostles and the auncient doctors bound vwith you to be condemned in the same torment. Be ye ioyfull and reioyce to be enrovvled in their bande, for to beare vwith them, the yoke of Iesus Christ? perseuere valiantly in the doctrine that you haue already receiued, for no man can hurt you. Ought vve not greatly to reioyce of this, that the persecuting tyrantes can doe our bodyes no more hurt, then a vvolfc or theefe of the vvoods, vvhich can but murder or kill vs. Let vs reioyce, for our names are vvritten in heauen. VVe haue yet this good turne (thankes be vnto our good God therefore) that the persecutors can do vnto vs no vvorse then to to put and place vs vwith our good God in the
B.i. company

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company of Angelles and all the blessed soules in heauen.

I. Cor. 2.

VVhat is he that vvould not desire to goe playe vvith so happy a company eternally and vvithout ende? Yea to be in glory vvhich the eye hath not seene, and eare hath not heard, neyther hath entred into mans minde, the thinges vvhich God hath prepared to such as loue him.

Againe, forasmuch as they esteeme and count vs so vvicked and abhominable, and crye so spitefully after vs, as after the vvickedest people of all the vvorld, to make vs and our doctrine odious vnto the people: They commaund them not to heare or harken vnto vs, they make the simple people beleeue, vvhen they haue them vnder confession, that if they doe not accuse vs, they shall be damned.

Their craft, subtiltye and enuye agaynste the truth is to be maruayled at. In the meane time I vvould vvillingly that they vvould accord and agree vvith vs to conferre their doctrine vvith ours, their crosse and persecution vvith ours, their lyfe vvith ours, theyr church vvith ours: By that means vve should plainly see vvwhether they be the childre of God or vve. First of all haue not vve the baptisme purely administred, as vve doe reade that the Apostles haue administred it vvithout any inuentions of men, but onely according to the vvord of God? Let one reade the Scriptures, and he shall see vvho it is that hath added to the Sacramentes, eyther vve or they.

Furthermore let men behold the persecutions that they suffer for their doctrine, the number is soone counted, for there is not one vvhich hath
suffered

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suffered death for their doctrine: neuerthelesse Iesus Christ hath promised that his church shal haue persecution in the vworld, saying, ye shall be hated of all men for my name. Howv can they be hated of all men sith that they be in all places the best welcome? Howv commeth it that one shoulde thinke to doe sacrifice vnto God in putting them to death? I did neuer knowve any. Mat. IO.

I doe accord and agree in this, that they are often times taken prisoners, but it is in the good feastes and bankettes, and in the best seates of the table: and vwhereas the children of God are burned vvith fire, they here are burned throughe the heate of VVine. Their innocent fleshe is heuven and cut in peeces, but it is at the table vpon their trenchers. They are rotten and consumed vvith the Goute of Naples, insomuch that they fall in peeces.

They are melted and melted againe many times in a yeere. Besides all the dangers they put them selues into both day and night to runne after other mens vvyues, in great danger of their life. And yet some vvill say that they are not persecuted: It appeareth that they be, for one shall see a great many more among them to dye Martyrs, of the paines that vve did speake of euen novv, then of their naturall diseases or sicknesses. They are then Martyres, no man can denie, yea, but it is of the diuell; and vvhat is he that doubteth of it?

And as concerning their life it is knowven vvell inough and manifested vnto all men: Their good vvorkes and godly fruites vvhat it bringeth in all places, destroying and corrupting all the vworlde, as vvell spiritually as corporally. This I am sure of,

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that forasmuch as I haue touched and medled but
vwith the doore of their kitchin, they vwill say I am
a vicked Hereticke: But vwhat then? Shoulde I
hold my peace for their menaces and iniuries? No,
no, God forbid, but rather I vwill crye vwith open
mouth after them, bicause they haue so corrupted
and destroyed the Lordes Vineyard.

Alas, alas, my God vwhat is he that ought not
but to lament and vweepe vwith bloody teares, see-
ing all the vworld to be so led into the bottome of
hell, so many poore soules led to perdition. O Lord
regard thy poore people, haue some pitie and com-
passion on them, for vvhom thy sonne our Lorde
Iesus Christ hath offred to thee his body and blood
in a sacrifice: and suffer not that thy poore sheepe
be so put as a pray for to be deuoured of al beastes.

For vve are dayly assaulted vwith so many enne-
myes, that sathan riseth agaynst vs, for to make vs
forsake and abandon our Lord Iesus Christ, and
to renounce his Gospell: One day vve haue vvarre
agaynst the Hereticke Anabaptistes, an other day
agaynst Libertines, Epicures, Arians, Dauidistes,
and agaynst dissemblers, and consequently, against
the vvorshippers of the fathers, through vvwhose
zeale the children of God are put to death. Haue
not vve then great neede of vveapons? It appea-
reth yea, if vve vvould not be taken in their snares,
as many at this day are, through the iust iudgement
of God.

Therefore if there be any time to pray, or to
vvatch, it is now: Let vs then vvatch and praye,
to the end vve may auoyde all those dangers, and
perseuer and contineve to the ende.

You

The Preface.

You haue bene the first of your citie (dearely beloved) I also doe hope in the Lord you shall not be the last: But as you haue bene vntill now the example and myrror of the poore ignorant people, to dravve them to the true light of the spirite, I doe hope through the grace of God, that nothing shall hinder you to continue vnto the end on so holy a worke.

For the poore ignorant people seeing the peace and vnitie, and the promptnesse and good courage that is in you to receiue the holy doctrine, are constrained through your holy life and conuersation to come vnto the knowvledge of Iesus Christ, and consequently to saluation. Forasmuch then as the Lord doth vnto you dayly so much good, or sheweth vnto you so much of his grace, shewing vnto you from day to day his maruaylous vvorkes, set to so your handes in the vvorke of the Lord, so long as he giueth you time and life, that you doe not leaue for your children that shall come after you, an euill example of life: but instruct them in that holy doctrine that you haue receiued, to the ende they may knowe after your death, that they had fathers and mothers that feared God, and vvell instructed in his vvord, and that they haue not receyued the gospel in their mouthe onely, but also in their handes. And that they vv ere not dissemblers, but true confessors of the name of God.

Dispose and bestowve then vv hilest you haue time so vv ell your affayres, and businesse according to the meanes as God hath giuen you, that youre successors may haue none occasion to complayne, that you haue left them an euill example: That

The Preface.

they say not after that you are dead, vve haue had parents & ancestors, vvhich haue had great knowledge of God, but they feared more to lose the amitie and freendship of the vvorld then of God. O how much ought you to feare the same, for it vvill turne to your great confusion.

1. Tim. 5. Remember also that vvhich the Apostle speaketh, saying, if there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is vvorse then an infidel. Therefore all faithfull people ought to take good heede and marke vvell those vvordes, for it is a great euill to denye the sayth.

1. Thes. 5. Take good heede you be not an offence to any man. I doe meane in doing euill, be gentle curteous & mercifull the one to the other, not rendring euill for euill, but render good for the euill. Liue so holy that if men vvould punish & persecute you, that they doe not punish any thing in you but righteousness, and good life. And in that doing you shall declare yourselues to be the children of God. VVatch alvvayes, praying that you be made vvorthy, to a-voyd al things that are to cōe, & that you may stād before the son of God, after the end of your dayes. I beseeche our good God and father, which according to his great goodnesse & mercy hath done so much good for vs, to adopt vs for his children to the eternall inheritance of heaven, that it woulde please him through his goodnes to ioyne and knit you in such sort together: (my dearly beloued brethren and sisters) through the bonde of his holy spirite, which by the same will gouerne and leade you to eternall life. Amen.

To the Reader.

HOVV EASIE A THING
it is (gentle reader) rashly to discō-
mend, eche one is vnto himselfe a
witness: but how hard a thing right-
ly to commend, few, yet the wyser,
can testifie. Therefore to make any great or tedi-
ous relation of that, which of it selfe is worthy, I
thinke a thing vayne and superfluous: or to com-
mend that which in the very shew is commend-
able, should be to bereeue thee of thy iudgement.
Notwithstanding, least I should be accused and
condemned of negligence, which I haue sought to
shunne and auoyde, I determined priuately, to set
thy sight openly, that this booke hath bene out of
the Doctors and Counsellors collected carefully,
composed by the authour pithilye, and by the
same alledged fitly and aptlye: and not onely out
of the Doctors, but out of the Popes owne Ca-
nons culled gratiouly, whereby he hath not
brought a Doctor agaynst a Pope, but a Pope
with a Pope conferred learnedlye. This being
rightly wayed and considered. I thinke there is no-
thing left for the more enuious (being the moti-
on godly, the matter their owne, the order fitte
and conuenient) as an obiect to worke on theyr
insatiable minde, and desire of reprehension, ex-
cept they wyll seeke and runne to the manners of
the author (common practises now a dayes) to
search and pryue curiouslye, something to a-
nimaduert and oppugne, and sore agreed that he
hath beaten them with their owne rodde, say with

To the Reader.

Zeuxis contending with Parrhasius, when he had
scene all, now vncover thy sheete Parrhasius, that
we may see thy worke. Yet least there shoulde
growe in their mindes some vnderferued suspition,
being the authour vnknownen, I will endeauour
not onely to remoue, but to roote it cleane out
of their entendement: and playnely affirme that
which is credibly and sincerely referred to me,
that he was of manners modest, of life laborious,
of countenance sober, and of witte quicke, and
willing to profite euery one to his power and abi-
litie. Therefore as I iudge and esteeme, there is no
cause for any one, nor yet for the aduersaryes to
bee greeued, seeing to the one it redoundeth to
his vtilitie, and the other may not complayne, that
in disclosing the veritie, he paynted foorth that
which he hath worthelye deserued. Next to this is
the cause of the translatour, whome thou shalt
thanke, that for thy further benifite, he hath with
good zeale learned the authour to talke in an o-
ther tongue, and shewing that which before was
well spoken to a fewe, to be better spoken to a
great many, rendered it, copied out of the French,
into thy Englishe, vulgare and natieue speache.
Lastly I admonishe the to view and reade diligent-
ly the catalogue of the doctors and counsellors, al-
ledged by the authour, which I haue layde downe,
to the ende thou mightest see for thy emolument
what euery one hath bene, and what he hath suffred
and writen, and the time he florished, wishing thee
to ponder the same, and loke if they haue thought
any otherwyse, then truth, or fallen into any in-
extricable error, not redily to condemne them,

To the Reader.

as the enuious doe: but to ascribe it to mans fragilitie, as christians ought: and to marke and imprint the same in thy minde, not to fall into the like, nor to stay on mans sayings, seeing as it is vsually sayde:

- nihil omni parte beatam.

Nothing (meaning mortall thinges) is blessed or happy on euery side: but to bouldster and trust wholly to Gods mercyes, who is onely the truthe, and the phisition for euery sore. Thus much I thought good to aduertise thee (gentle re-der) of this present booke, being, as it may be sayde, in sight tayre, in matter good, in effect fructuous and godly, wishing and willing thee to accepte gratefullye that which for thy pleasure hath bene penned paynefully.

Farewell.

Concussus, surgo.

C. A.



*The Catalogue of the Do-
ctors, and Councils, out of the which we
haue gathered together this present booke,
for the approbation of the Articles of our
Faith, and to shewe in what time
they flourished and were
celebrated.*

Dionysius Areopagita, a Grecian
borne, and iudge in the causes
of weight at Athens: was con-
uerted by S. Paule, when he dis-
puted with the Stoikes and Epicures in the
same Citie: and constituted byshop there
of the faythfull: Afterwarde he went into
Fraunce, and was made byshop of Paris,
where he was also beheaded by the go-
uernour Fesceninus, in the yeare of our
Lorde, as *Tritheimius* reporteth, 96. and
Paulus Eberus, Pag. 327. being the ix.
daye of October vnder the Emperoz *Do-*
mitian in the seconde persecution. He flou-
rished chiefly vnder the two *Vespasians* fa-
ther and the sonne. Hee was called the
French mens Apostle, and lieth buried in
a place in Fraunce, called after his name
S. Denis, a little distant from Paris, verie
famous

sanctis throughe the sepulchres of the
Kings of that Countrie, reade Act. 17.
Euseb. lib. 3. cap. 4. and lib. 4. cap. 22. Mar-
tinus Polonus in the life of Domitian. Onu-
phrius Panuinus in his Chronologie, Pag.
14. Gregorius Turonicus, pag. 23. Roffin.
pag. 365. Pantaleon. pag. 4. Of his iudge-
ment of the Eclipse of the sunne in the
passion of our Lorde, reade the annales of
Glycas, pag. 306. and in his owne Epistle
to Polycarpus the martyr.

Clement, a Grecian, flourished vnder the
two Vespasians, Domitian, and Nerua. He
was the Disciple of Paule, called his fel-
low labourer, as he himselfe witnesseth:
and as Dorotheus sayeth, one of the 70. dis-
ciples. He first preached the Gospell at
Metz in France. Pantaleon, pag. 7. Maior.
Munster. Afterwards was made Bishop
of Sardis now called Triaditza. Dorotheus
in the lynes of the 70. Disciples. Lastlye
bishop of Rome the 3. in succession, and
was martyred vnder Traian, anno. 103.
in the thirde persecution, by tying an an-
ker about his necke, and throwne into the
sea. He obtayned the dignitie of the seate
9. yeares, 2. monethes, 10. dayes. Marti-

nus Polonus in his lyfe. Gregorius Turenicus, pag. 21. Platyna in his lyfe.

Ignatius, a Grecian, byshop of Antioch the yeare of our Lorde. 99. seconde in succession after Peter the disciple of S. Iohn the Euangelist and Apostle : flourished chieflie vnder Nerua, and Traian, was martyred, as he testifieth of himselfe at Rome in the thirde persecution: the historie saith, that as Traian returned from the victorie of his enemies, the yere 109. and threatened death to the Christians, Ignatius came towarde him, and confessed himselfe a Christian, wherefore he was straight apprehended and bounde with fetters, and caried to Rome, and deuoured with wild beasts. Euseb. lib. 3. cap. 33. shewing his owne Epistle, howe he was bounde and fettered and garded with a great troupe of souldiers, and inclosed with ten Leopardes. Gregorie of Tours, pag. 21. Martin the Polonian in the lyfe of Traian. Pantaleon, pag. 9. Onupbrius Panvinus, pag. 16.

Irenæus a Latine Doctor, the seconde bishop of Lyons in Fraunce, and successour of Pothynus the disciple of Polycarpus the marty

martyr bishop of Smyrna. Flourished under Commodus the yeare. 175. Pantaleon, pag. 13. He was sent into France, by the sayde Polycarpus, and was commended by the martyrs there vnto Elutherius the 13. byshop of Rome, and confuted there certaine heretikes. Euseb. lib. 5. cap. 4. cap. 18. He reprehended sharplye Victor successor of Elutherius in the see of Rome, because he had excommunicated the Christians of Asia and Greece. Euseb. lib. 5. cap. 23. Hee was martyred at Lyons under Seuerus in the v. persecution, or according to Sulpitius Seuerus, the sixt in the yeare. 184. Gregorie of Tours, pag. 22. Martin the Polonian, in the life of Seuerus. He was present in the Councel of Palastine with Polycarpus, Theophilus, Narcissus, and Bacchylus the noble and learned Byschoppes of Asia. Platyna in the lyfe of Victor the first.

Tertullian Priest, a Latine Doctor, byshop of Carthage in Aphyrica, flourished in the yeare 202. vnder Seuerus and Antoninus. He wrote many learned workes, but at length by reason of a schisme risen of emulation betweene him and the Romane Clergie, he fell from the truth into the
Mon-

Montane heresie. Hieronymus in catalogo.
Nicephorus lib.4.cap.34. He wrote an Apologie for the Christians alledged by Euseb.lib.2.cap.2.

Origen Priest, a Grecian Doctor, flourished in the yeare of our Lorde 235. the Disciple of Clement of Alexandria, whom also he succeeded in the schoole, and instructed many in the fayth, which afterwarde became martyrs. In his youth his father was martyred vnder Seuerus, who being in prison, he often visited, and therefore was in great daunger of his person, and woulde haue suffered martyrdom if his mother had not hindered him: being grown in age, he gelded himselfe, to the intent he might the freelyer be at his studie. He wrote many things, of which there are not all extant. Hieronymus in Catalogo. He liued till the time of Gallus and Volusianus Emperors, and died in the 69. yeare of his age, and lyeth buried at Tyrus. Suydas. Euseb. in the whole 6. booke.

Cyprianus, a Grecian, Bishop of Carthage, flourished in the yeare of our Lorde 355. vnder the reigne of Decius. Pantaleon pag.21. Hee was a great enimie of the
Arians.

Arians, and other heretikes. His opinion
that he helde of rebaptizing the heretikes,
was the occasion of falling at square with
Stephan the first bishop of Rome. He was
present at the first Councell of Carthage.
Euseb. lib. 7. cap. 3. Pantaleon, pag. 22.

Eusebius, a Grecian, Bishop of *Cesarea* in *Palastine*, flourished in the yeare of
our Lorde 325. vnder the raigne of *Con-*
stantine the great. *Pantaleon, pag. 25.* By
his familiaritie with *Pamphilus* the mar-
tyr, he was surnamed *Pamphilus*. Hee
wrote manye workes, of which certayne
are extant. *Hieronymus in Catalogo.* Hee
was highly esteemed of the great *Constan-*
tine, as appeareth by the Epistles which
the Emperour wrote vnto him. *Socrates,*
lib. 1. cap. 6.

Lactantius Firmianus, a Latine Rhetor-
ician, flourished in the yeare of our Lorde
340. vnder the reygne of *Constantine* the
great. He wrote against the Gentiles, and
confuted their errors. *Hieronym. Pantale-*
on, pag. 27.

Athanasius the great, a Grecian, By-
shop of *Alexandria*, successor of *Alexan-*
der, flourished in the yeare of our Lorde

340. vnder *Constantine the great*. He had much adoe with the *Arians*, and was thorow them twyce expelled his Bishoprick: once by *Constantine*. *Socrates lib. 2. cap. 13.* Another time by *Iulianus*. *Theodoret, lib. 4. cap. 9.* At length he died vnder the reign of *Valens* Emperour of the East.

Hilarius a Latine, Bishop of *Poitiers* in *Fraunce*, flourished in the yeare of our Lorde 345. vnder the reign of the sonnes of *Constantine the great*. He was driven in exile by the *Gouernour*. *Socrat. lib. 3. cap. 8.* He wrote many goodly workes, of the which many are extant. He liued vntill the time of *Augustine*. *Hieronym. Augustin. Epistol. 89. 64.*

Basile, a Grecian, Bishop of *Casarea* in *Cappadocia*, very familiar with *Gregory Nazianzene*, flourished in the yere of our Lord 370. vnder the reign of *Valentinian* and *Valens*. He was a great enimie of the heretikes, and confuted them in manye workes. *Valens* after he banished all the true Christians of the East, for his reuoume spared him, yet he went of his own accorde into exile. *Camerar. in Catalogo. Pantaleon, pag. 26.*

Gregorie,

Gregorie, a Grecian, Bishop of Nazan-
zum, called the diuine, flourished in the
yeare 371. vnder Valentinian and Valens,
although he was elder thā Basil. Camerar.
in catalogo. He wrote many goodly works
and was a great Oratour. He liued 90.
yeares, a long and quiet lyfe. More of his
vertues looke in the afozenamed author.

Epiphanius, a Grecian, Bpshp of Cy-
prus, flourished in the yeare 375. vnder the
reygne of Valens. He wrote eyght bookes
against the heresies, in the Greke tongue.
He was great enimie of Origen and Chry-
sostome. He excited the people of Constan-
tinople agaynst the sayde Chrysostome.
More, looke Socrates lib. 6. cap. 11. Soz-
men. lib. 7. cap. 26.

Ambrose, a Latine, Bishop of Millaine,
flourished in the yeare 376. vnder the
reygnes of Valens in the East, and Grati-
an and Valentinian sonnes of Valentinian
in the West. Pantaleon, pag. 31. He was a
noble man, and gouernour of the whole
prouince of Millaine, and made Bishop
after the death of Auxentius. After exiled
by Iustina mother of Valentinian, infected
with the heresie of Arius. He sustayned

c. l.

great

great troubles, and wrote many learned
workes for the defence of religion. *Socra-
tes lib. 4. cap. 25. lib. 5. cap. 11. Sozomen. lib.
7. cap. 13.*

Gregorie, a Grecian, Bishop of Nyssa,
brother of Basile before named, flourished
in the yeare of our Lorde. 381. vnder the
repgne of Gratianus in the West. Hee
wrote certayne workes, and especially one
very learned, *De anima*, agaynst the Phi-
losophers of the Gentiles. Of Basile his
Epistle to him, *De differentia essentia &
substantia*, reade the Tripartite in the
ende of Theodoret.

Ierome Priest, a Latine, borne at Stri-
donium in Dalmatia, flourished the yeare
390. vnder the repgne of Valentinian the
yonger. He liued in Betlehem in Syria,
and was verie famous for his workes.
*Pantaleon, pag. 31. He dyed the yere 422.
the 30. of Septēber. Paulus Eberus. pag.
317. Reade his owne workes.*

Augustine, a Latine, disciple of Ierome
Bishop of Hippo, now called Bona, within
the realme of Tunes in Aphrick, flourished
in the yeare 395. vnder Theodosius the el-
der. He is so famous by his workes, that
the

the reader may plainly see him in them.
He died the yeare 433. in the 40. yeare of
his Bishops sea, the 28. of August.

Chrysostome, a Grecian, called *Iohn of Antioch*, but so surnamed of his eloquent speech (that is to say, golden mouth) Bishop of *Constantinople*, flourished in the yeare 405. vnder the reygne of *Arcadius* & *Honorius*. He was the scholer of *Libanius* the Sophister, afterwardes left him, and was christened by *Meletius*. Lastly made Bishop of *Constantinople*, whence he was twyce banished by *Eudoxia* the Emperesse, wyfe of *Arcadius*, by the meanes of *Epiphanius*. In y^e last time of his exile, being at *Cucussa* in *Armenia*, he sickened, and was caried to *Potij*, and there dyed the yere 410. the 14. of September. His workes are extant, being large and learned. *Tripartit. pag. 422. Glycas. 359. Eberus, pag. 301.*

Cyrillus, a Grecian, Bishop of *Alexandria*, flourished the yere 432. vnder *Theodosius* the seconde. *Theodorit. lib. 5. pag. 35. Socrates lib. 7. cap. 7.* He was a greatemie of the Jewes, and threw them out at *Alexandria*. *Socrates. lib. 7. cap. 13. Reade*
c.ii. of

of him the whole Tripartite.

Primasius, a Latine, a bishop of *Apbricke*, and disciple of *S. Augustine*, flourished the yeare 435. *Pantaleon*, pag. 35. Reade more of him in *Gesner*.

Fulgentius, a Latine, Bishop of *Ruspa* in *Apbricke*, flourished the yeare 456. under the reygne of *Martian*. He wrote certayne workes now extant. But of his actes read his lpe prefixed to his works. Read *Gesn*.

Prosper, a Frenchman, flourished in the yeare 456. under the reigne of *Martianus*, read *Gennadius* in *catalogo*. He wrote certayne sentences, and a *Chronography*, read *Gesner*. *Simlerus* in *catalogo scriptor*.

Gelasius, a Latine, borne in *Apbricke*, first of that name bishop of *Rome*, flourished in the time of *Zeno* and *Anastasius* Emperors of the East. He wrote manye learned bookes. Read *Platyna* in his life.

Iustinian the 57. Emperoz of *Constantinople*, sonne of the sister of *Iustinus* the Emperoz, flourished the yeare 527. Hee collected the *Codices* of the lawe into a short volume for the beginners, and called them his *Institutions*. He reygned 38. yeares. Reade *Iornandes*, *Pomponius*,
Letus,

Letus, Ignatius, Constantinus Manasser,
pag. 83. *Annales Glyce,* pag. 371.

Cassiodorus, a senatour of Constantinople,
afterwardes made a Monke, flourished
the yeaere 575. vnder *Iustinianus* the Em-
perour. But as *Pantaleon* accounteth 497,
before the reygne of *Iustinian* vnder *Ana-*
stasius. He wrote being as yet extant, an
Hystorie, and abridged the *Tripartite*,
Reade Diaconus, lib. I. cap. II.

Gregorie the first Bishop of Rome, called
Gregorie the great, flourished in the yere
605. But according to *Pantaleon*, 586. vnder
Mauritius the Emperour. He wrote
diuerse things, but especiall ye his *Dec-*
retales are most excellent. *Reade Bede hi-*
stor. Anglosaxon. *Platina* in his lyfe.

Theophylactus, a Grecian, constituted
Bishop of *Antioch*, by *Marna*, chiefe of
the *Saracenes*, flourished the yeaere 608.
But according to *Pantaleon*, 761. vnder
Constantine. 6. He wrote certayne woorkes
being extant in the Greeke tongue. *Gesn.*
Simlerus. *Pantaleon*, pag. 61.

Beda, a Latine, borne in Englands, and
as it seemeth, about *Cambridge*. For he
calleth himselfe *Beda Giruinus*, which *Gir-*

vi of Giruij were Cambridge schypr men;
as appeareth by the towne of Cambridge,
called of olde Granta Giruorum. Leland
in Cynegetione. Flourished in the yere
732. But as y truer with Pantaleon, 704.
vnder Leo the 2. and Iustinian Emperors.
His workes extant testifie what the man
hath bene. He wrote an historie of the
Saxones. Platyna in the lyfe of Iohn the
first.

Druthmarus, a Latine, Monke of the
order of Saint Bennet, flourished the yere
800. vnder Irene the Emperesse. He wrote
certayne Commentaries vpon the Euan-
gelistes.

The Abbot of Augspurg in Germanie,
a Latine, called Saint Vlrike, or Vldar-
rike, flourished the yere 860. vnder the
reygne of Michael the 3. of the East, and
Lotharius the first in the West.

Barnard, a Latin, borne in Burgoigne,
& the first Abbot of Clarenaux in France,
flourished in the yere 1111. vnder Henrie
the Emperour of the West, and Alexius
the first Emperour of the East. He wrote
moste flourishingly and learnedly. His
workes are extant in one volume, Irenicus,
lib.

lib. 30. cap. 106. Volater. Gulielmus
Abbas in his lyfe.

Abbot of *Vrsperg* in Germanie, a Latin,
by name unknowne, flourished the yeare
of our Lorde 1200. vnder *Alexius* the first
Emperour of the East, and *Philip* Em-
perour of the West. He wrote an historie
which is extant, of the Emperours, and o-
ther things most notable, from the begin-
ning of the world to his time, to the which
there are added *Paraleipomena* (or *Chro-
nicles* not touched) vnto our time. *Panta-
leon*, pag. 95. *Gesner*. *Pantaleon* in his *Poso-
pographie*, lib. 2.

Thomas Aquinas, a Latine, borne in *It-
alie*, Frier of the order of Preachers,
and descended of a noble house, of the
Lords of *Aquino*. He flourished the yere
1271. vnder *Michael Palaeologus* the 7.
Emperour of the East, and *Rodolphus* the
first Earle of *Augspurge* of the West. He
made Commentaries vpon all *Aristotle*,
and likewise in Diuinitie. His works are
extant in 14. volumes in Fol. newly im-
printed at Rome. Reade his owne life set
forth in a priuate booke.

Xystus the 4. Bishop of Rome, borne at

c. iiii.

Cellæ

Cella in the territorie of Genoa in Italie, named Frier Francis de Rouere, of the order of *Minores*. He was created Pope the yeare 1414. He lyued vnder Sigismund the Emperour. Onuphrius Panuinus in hys lyfe.

Bishop of Panormus in Sicilie, a great Lawyer, called commonly of his Bishopricke, Panormitan. Flourished the yeare 1415. vnder Sigismunde the Emperour of the West. He wrote very large volumes of the lawe.

John Gerson, a Diuine of France, one of y^e Chancellors of the Uniuersitie of Paris, flourished in the same time with the former Byshop, and stoutly resisted the decrees of the Counsell of Constance. Peucer, in synodo Constantiensi.

Platina, an Italian, Secretarie of the sea of Rome, flourished the yeare 1470. vnder Fredericke the first, Emperour. He wrote of the liues of the Popes from Linus vnto Xystus the 4. Sabell. Gesner. Simler.

Sanazarius, an Italian Poet, flourished in the time of Maximilian the first, and Alexander the 6. Pope.

Marcus

Marcus Antonius Coccius Sabellicus,
borne in the dominion of *Venice*, a bishop,
flourished the yere 1501. vnder *Maximi-
lian* Emperour, and *Pius* the 3. Pope. He
wrote a large historie from the creation of
the worlde to the yere 1504. whiche is
augmented by *Gaspar Hedio*. *Gesner*.
Simler.

The order of the Councelles according to
Pantaleon.

At *Carthage*, once very famous, now
ruinous and cleane destroyed, a Ci-
tie in the kingdome of *Tunes*, vnder the
Turkes dominion, were celebrated sixe
Councelles. The first, in the yere, 360.
Galienus being Emperour, 32. in successi-
on, and *Stephen* the first, Pope. The se-
conde, the yere 413. *Honorius* being Em-
perour. The thirde, in the yere 429. vnder
Theodosius the 2. The fourth, fifth, in
the yere 437. vnder the same Emperour.
The sixt, by 217. Bysshops in the yere
459. vnder *Martianus*.

At *Anticyra* in *Galatia*, was celebrated
a Councell by *Vitalis* Bishop of *Antioche*
the

the yeare 295. Diocletian being Empe-
rour.

At Nice a Citie in Bithynia nowe called
Nichea in Asia the lesse, vnder the Turke,
were celebrated two Councils. The first
against the Arians, the yeare 326. vnder
Constantine the great, where was esta-
blished the Nicene Creede. The seconde,
the yeare 781. vnder Constantine the sixt.

The Councell of Gangra, nowe called
Cangri in Asia the lesse, was celebrated
the yeare 333. vnder Constantine the
great.

At Elyberis, or Illyberis, nowe called
Granado in Spayne, was celebrated a Cou-
sell in the yere 337. vnder Constantine the
great, by xix. Bishops.

At Ariminum now called Rimino in the
territorie of Flaminia nowe Romandia in
Italie, was celebrated a Councell the yere
362. vnder Iulian the Apostata.

The Councell of Laodicea in Syria, was
celebrated the yeare 368. vnder Iulian the
Apostata.

At Constantinople in Thrace, sometime
called Byzantium, builded by Constantine
the great, nowe the chiefe seate of the
Turke,

Turke, and called in his language Stam-
bola, were celebrated eyght Councelles.
The first, the yeare 383. by 180. Bishops
vnder Gratian the Emperour. The se-
conde, the yeare 448. vnder Theodosius
the seconde. The thirde, in the yere 546.
vnder Iustinian the first. The fourth, the
yeare 576. vnder Iustine the seconde. The
fift, the yeare 681. by 289. Bishops vnder
Constantine the v. The sixt, the yeare 695.
vnder Iustinian the seconde. The seuenth,
the yeare 726. by 330. Byschoppes, vnder
Leo the thirde, Emperour. The eyght, the
yeare 870. vnder Basilus Macedo Em-
perour of the East, and Lewes the seconde,
of the West.

At Toledo in Spayne, were celebrated
13. Councelles. The first, the yeare 393.
vnder Arcadius and Honorius, by 18. By-
shops. The seconde, the yeare 470. vnder
Leo the first. The thirde, the yeare 615.
vnder Heraclius, by 62. Byschoppes. The
fourth, the yeare 632. vnder Heraclius.
The fift and sixt, the yeare 639. vnder
Constantine the thirde. The seauenth, the
yere 680. But according to Phrygiu, 640.
by 30. Byschoppes vnder Constantine the
fourth.

fourth. The eyght, the yeare 666. by 59.
Bishoppes vnder Constantine the fourth.
The ninth and tenth, the yeare 675. by 16.
Bishoppes vnder Constantine the fourth.
The xi. xii. xiii. the yeare 692. vnder Con-
stantine the fourth.

The Councell Mileuitan, was celebra-
ted at Mileuita in Afbica against the Pe-
lagians, the yeare 418. vnder Honorius.

The Councell of Ephesus, nowe called
Epheso in Ionia in Asia the lesse, was cele-
brated, the yeare 430. by 200. Bishops,
agaynst the Pelagians and Nestorians vn-
der Theodosius the 2.

At Orenge in France, but excepted from
the dominion of the Frenche Kings, ha-
uing a seuerall Prince, were helde two
Councelles. The first, the yeare 451.
vnder Theodosius the seconde, and Va-
lentinian. The seconde, the same yere, vn-
der the sayde Emperors.

The Councell of Chalcedon in Bythinia,
nowe called by the Turkes Scutari, situa-
ted right ouer against Constantinople, was
helde, the yeare 453. agaynst the Eutychi-
ans, Manichees, and Dioscorus, by 600.
Bishops, vnder the reygne of Theodosius
the

the 2. and *Valentinian* the 3.

At *Orleans* in *Fraunce* were helde five Councelles. The first, the yeare 518. vnder *Iustinus* the first, by 33. Bishops. The seconde, the yeare 550. vnder *Iustinian* the great. The thirde, the same yeare vnder the same Emperour. The fourth, the yeare 567. vnder *Iustinus* the second. The 5. the yeare 572. vnder the sayde Emperour.

At *Bracara*, now called *Braga* in *Spain*, were helde thre Councelles. The first, the yeare 555. vnder *Iustinian* the great. The seconde and thirde, the yeare 583. *Martianus* being Emperour.

The *Laterane* Councelles were seauen. The first, by *Stephan* the 3. the yere 767. vnder *Leo*. The seconde, by *Nicolaus* the seconde, the yeare 1058. vnder *Constantine* the 12. of the East, and *Henrie* the 4. of the West. The thirde, by *Innocentius* the 2. the yeare 1138. vnder *Caloioannes* of the East, and *Lotharius* the 2. of the West, Emperours. The fourth, the yeare 1167. by *Alexander* the 3. vnder *Emanuel* of the East, and *Frederike* of the West. The fift, the yeare 1205. by *Innocentius* the thirde,
in

in the presence of 7. Archbishops, 412.
Bishops. 1300. Prelates, under Henrie
the 6. of the West, and Balduine the first,
of the East. The sixt, the yeare, 1446. by
Eugenius the 4. under Frederike the 3. The
seauenth, the yeare 1510. by Iulius the 3.
under Maximilian the first.

At Chalons in Fraunce, were helde two
Councelles. The first, the yeare 670. un-
der Constantine the 4. The seconde, the
yeare 805. under Charles the first, Em-
perour of the West, and Nicephorus of
the East.

At Worms in Germany, were 5. Coun-
celles. The first, the yeare 868. under
Lewes the seconde of the West, and Basi-
lius of the East, Emperours. The second,
the yere 1067. under Romanus the second,
of the East, and Henrie the fourth, of the
West. The thirde, the yeare 1494. under
Maximilian the first. The fourth, the yere
1520. under the sayde Emperour. The
fift, the yeare 1536. under Charles the
fifte,

FINIS.

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The Staffe of the Chri- stian Faith.

Pag. I.

*Of the holy Supper of our Lorde
Iesus Christ.*

I Am that liuing breade, *Iohn. 6.*
which came downe from
heauen: If any man eate
of this breade, hee shall
liue for euer: & the breade
that I will giue, is my
fleshe, which I will giue for the life of the
worlde, &c.

That which I deliuered vnto you, *I. Cor. II.*
receyued of the Lorde, to wit: That the
Lorde Iesus the same night in whiche he
was betrayed, tooke breade, and when he
had giuen thanks, he brake it, and sayd:
Take ye, eate ye, this is my bodie which *Matth. 26*
is broken for you: this doe ye in remem- *Marc. 14.*
brance of me. After the same maner also *Luke. 22.*
he tooke the Cup when he had supped, say-
ing: This Cup is the newe testament in
my bloude: this doe as ofte as ye drinke
it, in remembrance of me. For as often as
C. i. ye

*Or the new
alliance.*

ye shall eat this breade, and drinke this Cuppe, yee shewe the Lordes death till he come. Wherefore, whosoever shall eat this breade, and drinke this Cuppe of the Lorde unworthily, shall be guiltie of the bodie and bloude of the Lorde. Let a man therefore examine himselfe: and so let him eat of this breade, and drinke of this Cup.

I. Cor. IO.

Is not the Cup of blessing whiche we blesse, the Communion of the bloude of Christ? Is not the Breade which wee breake, the Communion of the bodie of Christ? Bicause that we whiche are manye, are one breade and one bodie, in as muche as wee are all partakers of one breade.

I. Cor. IO.

Exod. I7.

Num. 20.

Our fathers haue all eaten the same spirituall meate, and did all drinke the same spirituall drinke: for they dranke of the spirituall rocke that followed them: and that rocke was Christ.

Iohn. 6.

I am the breade of life, he that cometh to me, shall not hunger, and he that beleueth on me shal neuer thirst. &c. This is that breade which cometh downe from heauen, that he whiche eateth of it, should

shoulde not die.

*Augustine in his 2. Quinqua. vpon the
96. Psalm.*

When the Lorde commaunded this, he
spake of his fleshe, and sayde: He that ea-
teth not my fleshe, shall not haue eternall
lyfe. And sayd: The words that I speake
vnto you, are spirite and life. Understand
spiritually that which I haue sayde vnto
you: you shall not eate that bodie whiche
you do see, & you shall not drinke the bloud
which shall be shedde by them which will
crucifie me.

Iohn. 6.

WVe eate
not Christes
bodie car-
nally.

*Augustine vpon Saint Iohn, in the 27.
treatise vpon the 6 Chapter.*

If ye shoulde see the sonne of man as-
cend by where he was before.

Iohn. 6.

What is this? By that he resolueth
those whom he hath knowen: of that he
manifested the thing whereby they haue
ben offended. For they did thinke that he
would giue vnto them his body: but hee
sayth, that hee will ascend by into heauen
all whole, saying: when yee shall see the
sonne of man ascend by where he was be-
fore: at the least you shall see then that
he doth not giue his bodie in the same ma-

Christ not
eaten by
morsels.

ner as ye thinke and iudge : at the least
you shal then vnderstand that his grace is
not consumed by morsels. &c.

*Augustine in his Sermon of the Sacra-
mentes of the faithfull, in
the 2.ferie of
Easter.*

And for this cause (as also the men of
God haue vnderstoode it before vs) our
Lorde Iesus Christ hath recommended
his body and his blood to the thinges,
which of many are reduced and brought
into one thing. For also, the one of many
Grapnes is confecte and made into one,
and the other of many Grapes is reduced
into one: he that eateth my flesh and drin-
keth my blood, dwelleth in me and I in
him. Then to eate this meate, and to drinke
this drinke, is to dwell in Christ, and
to haue our dwelling in him. And so hee
that dwelleth not in Christ, and in whome
Christ doth not dwell: without doubt hee
eateth not the flesh, and drinketh not the
bloud: although that he eate and drinke
the Sacrament of so great a thing, to
his iudgement.

The sinner
eateth no-
thing in the
supper but
the oute-
vvard signe.

of Iesus Christ.

5

Augustine in his. 3. booke of the
christian doctrine.

If you eate not (sayth he) the fleshe of
the sonne of man, and drinke not his blood
you shall haue no life in you. It seemeth
that he doth commaund an vnlawful thing,
or a fault.

That is then a fygure: commaun-
ding that it must be communicated to the
passion of our Lorde, and gentylve and
profitablve to put in memozye that his
fleshe hath bene wounded and crucified for
vs.

Augustine of the words of the Apo-
stle in his. 2. sermon

Saith: If ye eate not my flesh, and drinke *Iohn. 6.*
not my blood, ye shall haue no life in you.

etc. The disciples were offended, not all
truly, but many of them saying within
themselves: This is an harde saying, who
can abide y hearing of it? What doth this
signifie? Doth this offende you? Did
you thinke, that of this bodie here whiche
you doe see, I ought to make peeces: and
that I shoulde deuyde in peeces my mem-
bers for to giue them vnto you? What
and if you shoulde see the sonne of man as-

Christ ma-
keth not
peeces of his
bodie.

C.iii.

cende

Iohn. 6.

cende by where he was before? Truly he which is ascended by all whole, cannot be consumed, &c. What is it to drinke this thing, but to liue? Eate the lyfe, drinke the lyfe: thou shalt haue lyfe, and thou shalt be the whole lyfe. And then this shall be (that is to saye) that the bodie and bloude of Christ shall be the lyfe of euery one: if that which they do take visibly in þe sacrament, be in dede spirituallly eaten and drunke. For we haue heard the Lorde himselte saying: It is the spirite that quickeneth, the fleshe profiteth nothing. The wordes that I speake vnto you, are spirite and life.

*Augustine in his Decrees of penance,
in the 2. distinction. Chapter
of Charitie.*

To eate the breade, and drinke the wyne, that is to beleue in Christ, and in louing him, to giue our selues vnto him.

*Bede in his Collection: These are also
the wordes of Saint Augustine in
his sermon made to the chil-
dren at the aultar of
the Sacrament.*

The Cuppe of blessing, &c. That which
ye

ye see in the Aulter, ye haue also seene it the night past. But you haue not yet vnderstoode what it doth signifie, and howe it conteyneth a Sacrament of a greate thing. That then whiche ye haue seene, is bread, and wine, the which your eyes doo demonstrate vnto you. But that which your faith desireth to be instructed in: the bread is the body of Christ: and the wine the blood. And that truly is bressly sayde, in asmuch peradventure that it suffileth the sayth: but the sayth desireth to be instructed: for the Prophet sayth: If ye beleeue not, you shall not vnderstand. Wee may then say vnto me: thou hast commanded that we should beleeue: expound it, to the ende that we may vnderstand it. For such cogitacion and thought may enter into the mindes and vnderstanding of euery one, we doo know very well from whence our Lord Iesus Christ hath taken his flesh: that is to say of the Virgin Mary, he was nourished by in his infancie, he was brought vp, he became great, and came to the age of a young man. He suffered persecution by the Iewes. He hath ben hanged on the tree, and dyed on the

That vvhich vvee see in the supper, is breade.

Esay. 7.

Luc. 1.

Matb. 2.

Luk. 24.

Act. I.

tree, and was buried, and rose againe the third day, and ascended into heauen the day it pleased him. There he eleuated his body, and from thence he shall come to iudge the quicke and the dead, there he sitteth now at the right hand of the father. How then is the bread his body? And the cuppe or that which the cuppe conteineth, how is that his blood? My brethren, therefore are these thinges here called Sacramentes: because that in them, one thing is seene, and an other thing is vnderstoode. That which we see in a corporall likenesse: but that which we vnderstand, to a spirituall fruite. He that receaueth the mystery of vnitie, and keepeth not the bond of peace, he receiueeth not by him the mystery, but receaueth a witnesse agaynst him selfe. And no man ought in any thing to doubt, but that then euery faithfull man is partaker of the body and of the blood of the Lorde: As to baptisme he is made a member of Christ: and is not deppryued from the company of that bread and of that cuppe, also when hee which is constituted in the vnitie of the body of Christ, shall depart out of this world,

of Iesus Christ.

9

world, before he doo eat that bread, and drinke the cuppe: for also he is not depyued from the participation and from the benefite of that Sacrament, whiche hath found that which the Sacrament dooth signifie.

Prosper in his booke of sentences.

He that abydeth in Christ, and in whom Christ dwelleth, hath taken the meate of lyfe, and hath drunke the drinke of the eternitie. For he whiche discordeth from Christ, doth not eat the fleshe of Christ, nor drinketh his bloud: Although that he doe take euery daye indifferently the Sacrament of so great a thing, according to his iudgement.

Innocent in his thirde booke of the holy Altar. 4. 13. 14. Chapter.

Judas (sayth he) hath eaten the Lordes breade, but he hath not eaten the breade, which was the Lorde.

Saint Hilarie in his 8. booke of the Trinitie.

The breade which descended from heauen, is not receiued, but of him which hath the Lorde, and which is the true member of
of

10
of him.

Of the Supper

*Augustine in his 49. treatise vpon Saint
Iohn the II. Chapter.*

If sayth he in vs, Christ is in vs. For
what other thing, sayeth the Apostle,
Christ dwelleth in your heartes through
sayth, but that through the sayth whiche
thou hast of Christ, Christ is in thy heart.

*Augustine vpon Saint Iohn in his 25.
treatise and 6 Chapter.*

This is then to eate the meate, not that
which perisheth, but which abideth vnto
eternall lyfe. Therefore make ready thou
the teeth, and the belly, beleue, and thou
hast eaten. &c.

*Saint Cyprian in his Sermon of the
vnction of Christ.*

Our Lorde Iesus Christ hath giuen in
the table in the whiche he hath made his
last banket with his Apostles, the breade
and the wyne with his owne hands, but he
hath giuen his bodye for to be wounded
on the Crosse by the handes of the soul-
diers. &c.

*Augustine vpon Saint Iohn in the
26. Homely.*

Sayth: All we haue very well this daye
recey-

of Iesus Christ.

II

receyued the visible meate, but it is another thing of the Sacrament, and of the vertue of the same. From whence cometh it that many doe come vnto the altar, and take to their condemnation that which they receyue? For the morsell of breade which our Lord gaue vnto Judas, was popson vnto him, not for that it was euill, but bicause the man which tooke it, was euill, he tooke it euill. &c. A little after he sayth: the Sacrament of this (that is to saye) the spirituall vnitie whiche we haue with Christ, is presented vnto vs at the Lordes table, to the one to lyfe, to the others to death. A little before hee hath sayde: He which shall eate, shall not die: but I doe vnderstande it of him whiche shall haue the veritie of the Sacrament, and not the visible Sacrament: whiche shall eate him inwardlye, and not outwardly: whiche shall eate him in the heart, and not crashe him with the teeth.

Iohn. 6.

In what sense the auncient Doctors of the Church, haue vnderstoode this place: *Hoc est corpus meum*: This is my bodye.

S. Au.

S. Augustine wryting against Adamantius the disciple of Manicheus in the .12. Epistle.

The breade
is the signe
of the bodie
of Christ.

Saith after this manner: I maye interpret, that this commandement consisteth in a signe: for the Lord hath made it no doubt to say: This is my body, when hee gaue the signe of his body. In the same place he sayth these three thinges: The blood is water: Behold my body: And the rocke was Christ. He teacheth these thinges to be sayde, as though he spake by figure in signe and by signification.

*Tertallian in his .4. booke
against Marcion,*

Hoc est corpus meum,
howe to be
ynderstode.

Sayth after this sort: Iesus Christ after he toke the bread, and distributed it to his disciples, made it his body, in saying: this is my body. That is to say (saith he) the signe of my body.

Chrisostome vpon S. Mathewe in the .83. homily the .26. chapter, called the symbole of the supper and signe of the body of Christ.

*Augustine in his first quinquagesima,
in his prologue of the 3. psalm,*

Saith: Christ receiued Iudas vnto his supper,

supper, in the which he recommended and gaue the figure of his body, and of his blood to his disciples.

Chrysostome vpon S. Mathew in the .83. homelye,

Saith: When the Heritickes say, how shall it appeare that Christ hath ben offered? We wyl stoppe their mouthes thus, if Iesus Christ be not dead, to what ende shall that sacrifice be a signe.

Saint Ierome vpon the 26. Chapter of S. Mathewe.

After that he accomplished the mysticall Pascheouer, or Easter: & had eaten the flesh of the Lambe with his Apostles: He toke the breade which comforteth the heart of man, and passed further to come vnto the Sacrament of the true Easter: That euen as Melchisedech the highe Priest of the souereygne God hath done, in the figure of this, in offering of breade and wyne: Euen so he representeth the veritie of his bodie, and of his bloude.

Iesus Christ representeth his body by the breade.

Saint Ambrose vpon the first Epistle to the Corinthians the II. Chap.

Forasmuch as we are deliuered by the death of the Lorde, hauing recordation thereof,

thereof, in eating and drinking, wee doe signifie the flesh and the bloude, the which haue bene offered for vs. &c.

Chrysostome vpon the 22.

psalme.

Christ hath ordeyned the table of his holie Supper, to the ende, that in that sacrament, he doe shewe vnto vs daylye, the breade and the wine, for the similitude of his bodie and of his bloude.

Saint Ambrose in his 6. booke of the Sacramentes, the first Chapter.

The Priest sayth: Make this oblation to bee acceptable vnto vs: the whiche is the figure of the bodie and bloude of oure Lorde. &c.

Chrysostome in the 85. Homeliie vpon Saint Mathewe,

If thou haddest bene withoute a bodie, hee woulde haue giuen thee all his signes naked and bare: but bicause that thy soule is ioyned to a body, he hath giuen thee in the sensible thinges, the things which are comprised by the spirite.

S. Ambrose in his booke of the Sacraments, the I. Chapter.

Thou doest receiue the Sacrament,
for

Note.

of Iesus Christ.

15

for the similitude of the flesh and of the
bloud of Christ: but thou obteynest the
grace of his true nature. And in receiuing
the bread, in that meate, thou art partaker
of his deuine substance. &c. And he sayth
afterward: Euen as thou hast receiued at
baptisme the similitude of death: so like-
wysse thou hast drunke in that Sacrament
the similitude of the precious bloud of
Christe. &c.

Bede vpon the .22. chapter
of S. Luke.

After he had ended the solemnitie of
the ancient Pascheouer: the which he made
in remembraunce of the auncient deliuer-
aunce out of Egypt: he passed forth to
the newe solemnitye the which the church
desireth to celebrate, in remembraunce of
her redemption: to the ende that putting
the Sacrament of his flesh & of his bloud,
vnder the likenesse of bread and wine, in
steede of the flesh and of the bloud of the
Lambe: he sheweth himself to be him vnto
whome the Lord hath swozne and wyll
not repent, thou art a priest for euer. &c.
It followeth after, bicause that the breade
doth foreshew the flesh, and that the wine
causeth

causeth the blood in the flesh, the bread is referred mystically to the body of Christ, and the wine to his blood, &c.

*Druthmarus Monke of S. Benet, in
his commentary vppon
Saint Mathew.*

The wine refresheth and augmenteth the blood, for that cause the blood of Christ is not vnproperly figured by the same: in as much as all that cometh vnto vs from him, doth make vs glad with a true ioye, and increaseth all our goodnesse, &c. A little before he sayth. The Lord gaue vnto his disciples the Sacrament of his body, in remission of theyr sinnes, and for to keepe loue and charitie, to the end that hauing remembraunce of that deede, he would doo alwayes in a figure, that which he ought to doo for them: and shoulde not forget that charytie. This is my body, that is to say, in Sacrament, &c.

*Origen vpon Leuiticus in
the. 7. homely.*

We must
vnderstande
many things
in the scrip-
tures spiri-
tually.

Knowe that these are figures which are wrytten in the holy booke: and therefore they ought to be examined as spiritually and not as carnall: and to vnderstand
the

the thinges which are sayd. For if you doo receiue those thinges here as carnall, they doo hurt you and not nourish you: for the letter which killeth is not only found in the old testament: but also in the Gospell, in the new testament. The letter killeth him which considereth not spiritually the thinges which are spoken. For if thou follow according to the letter that whiche is sayd, except that you doo not eate my flesh and drinke my bloud, that letter killeth. Wylt thou that I doo aledge vnto thee any other letter of the Gospell which killeth. He which hath not a sword saith he, let him sell his coate and buy one. Doest thou see, that letter is of the Gospell, but it killeth truely, if thou receiue it spiritually, it killeth not: but in the same is the quickening spirite, and therefore receiue spiritually the thinges which are spoken, be it in the Lawe, or in the Gospell. For the spirituall man iudgeth all thinges, but he him selfe is iudged of no man. &c.

2. Cor. 3.

I. Cor. 2.

Denys in the ecclesiasticall Hierarchia.

Saith: The Byschoppe after that hee shall haue ended by preaching the heauenly giftes, he consecrateth, and blesseth the

D. i.

holy

holy misteryes, and that which he before hath preached, he setteth before every one couert and hidde by venerable signes and tokens. And after that he hath shewed his heauenly gyftes in all reuerence, he turneth him selfe to the holy communion of them, admonishing all other to communicate: and after that the holy communion is receyued of every one, rendering thanks vnto God, he maketh an end of y^e mystery.

Mat. 26. Obiec. *Hoc est corpus meū*, this is my body.

Answer. When God gaue the circumcision to Abraham, he made his couenant before the circumcision, and yet he called the circumcision his couenant, or alliance, saying, *Hoc est pactum meum*. This is my couenant. S. Paule expoundeth the same saying: Abraham hath receyued the signe of circumcision, as a seale of the righteousnesse of fayth. God sayd to the Prophet Ezechiel: thou sonne of man, take a tyle stone, and laye it before thee, and describe vpon it the citie of Ierusalem: after he saith, this same is Ierusalem.

Ezech. 4.
6. 5.

Hoc est corpus meum.

Augustine vpon Leuiticus 9. 6. 7. 57. also he wryteth agaynst Adamant.

The

of Iesus Christ.

19

The thing whiche signifieth, hath of custome bene called of the name of the thing which is signified. As it is wrytten, the seven eares, are seven peeres: The *Genes. 41.* Scripture sayth not that they signifie seven peeres. And the seven kyne are seven peeres, and many such thinges. In lyke manner sayth S. Paule, that the Rocke was chryst, and not that it signified Chryst, *I. Cor. 10.* but as if it had ben him in very deede: the which notwithstanding was not Chryst by substance, but by figuration. &c.

Augustine wryting to Boniface.

Epistle. 23.

If the Sacraments haue no certayne similitude, or agreeing with the things of which they are sacramentes, they shall be in no maner of wyle Sacramentes. For they take oftentimes the names of the things themselves by reason of that similitude. As the Sacrament of the bodie of Chryste is after one fashon or maner, the bodie of Chryst, and the sacrament of the bloude of Chryst, the bloude of Chryst. Also the Sacramente of Fayth, is the sayth.

The sacraments take oftentimes the name of the things that they represent.

*Irenaeus agaynst the heretike Valens
in his 4. booke, & 34.*

Chapter.

The breade with the which wee render thanks vnto God, although that it be of the earth, yet neuerthelesse when the name of God is inuocated and called vpon, it is not the common breade, but of giuing of thanks, hauing two things in it, the one earthly, and the other heauenly. &c.

Gelasius writing against Eutyches and Nestorius, and also to the Counsell of Rome, in the Chapter Comperimus de consecrat.

Distin. 2.

The substance of breade and vvine is not changed in the supper.

The Sacramentes of the bodie and of the bloude of the Lorde Iesus Christe, which we take, they are heauenly things, whereby we are made partakers by them of the diuine nature. And yet neuerthelesse the substance of the breade and of the wine remayne there still, and trulpe the image and the similitude of the bodie and of the bloude of Christ, are celebrated in the doing of the mysteries. Then that is euidently shewed vnto vs which we must fele in Iesus Christ our Lorde: yea, the same which

which we protest, celebrate, and are in his image, to the ende that euen as the natures are conuerted and chaunged into the diuine substance, by the meanes of the ho-lye spirite, and yet neuerthelesse they abyde in their natures. Also the same principall ministerie (whose efficacie and vertue is trulye represented vnto vs by the things whereof it consisteth, whiche abide properly in their being) doe demonstrate vnto vs, that onely Christ abydeth altogether wholly and in his veritie.

The Councell of Nice.

Let vs not stape here belowe on the breade and wyne, whiche are sette on the Lordes table: but let vs lift vppe our spirites on high through fayth. Let vs consider that the lambe of God whiche taketh away the sinnes of the world, is in that ho-ly table, the whiche is not offered in sacrifice by the Priestes, after the manner of beastes. And in taking his precious bodie and his bloude, let vs beleue that they are the signes and tokens of our resurrection. And for the same cause we eate not much, but a little, to the ende we may know that the same is not ordeyned for to fill our bel-

Col. 3.

I. Cor. 6.

Iye withall, but for to serue to sanctitie and holynesse. &c.

Saint Ambrose in his booke of those which are dedicated to the mysteries.

Consecration is to dedicate a common thing to a holy vse

Before the consecration one kinde, or likenesse is named, but after the consecration the body of Christ is signified. Christe sayth that his blood before the consecration is called an other thing: but after the consecration is signified the blood of Christe. &c.

S. Ciprian in his sermon of penitent sinners.

Note that he sayth not the bloude, but the drinke sanctified.

Speaking of the mayd which did vomit out the Sacrament: The drinke sanctified in the blood of the Lord, issued out of the polluted entrailes.

Chrisostome wryting to Casar the Monke.

Before the consecration of the breade, we doo call it bread: but when the grace of God hath sanctified it by the priest, it is deliuered from the name of bread, and is exalted to the name of the body of the Lorde: although that the nature of the bread abydeth alwayes: and is not called
two

two bodyes : but one body of the sonne of
G D D.

*Augustine vppon S. Iohn in
his 80. homelye.*

Iesus Christ sayth not that you are
cleane bicause of the baptisme, by þ which
you haue ben washed : but he sayth it by
cause of the word which I haue sayd vnto
you. That is for none other cause, but that
the word doth wash and clesse you in the
water. If one doo take away the word,
what shall the water be but water ?
Which if the word be ioyned to the ele-
ment, it shall be made a Sacrament : and
the word it selfe is made as visibible : from
whence commeth so great vertue to the
water, that in touching the body it wa-
sheth the hart, but by meanes of the word.
Not alwayes, bicause that the word is
pronounced, but bicause that one bele-
ueth. For in the worde it selfe, truly there
is a difference betwene the sound passing,
and the vertue abyding.

The vvater
of baptisme
doth not
purge synnes

*The Rubrycke wrytten in redde letters,
whiche is called cantela Missæ.*

If the body of the Lord be found with-
in the armorre or pyre, to be rotten or

D.iiii.

mustye,

mustye, through to great moystnesse of the
 armorpe, or through to great negligence
 in not changing it. If none can be founde
 which wyl receiue it, that the sayd body
 of the Lorde be burned, and the ashes put
 in a certayne halowed place. Item if the
 sayd body of the Lorde be found within
 the sayd armorpe to be eaten parte of it
 with Wyce, or Spiders, if none can bee
 found which wyl receiue it, that it be bur-
 ned, and the ashes put in a halowed place.
 Item if any that is sicke, who hauing re-
 ceiued the sayd body of the Lord, and
 through the infirmitie of his stomacke is
 constrayned to vomite it by agayne, if
 none can be found which wyl take that
 refection: that the sayd body of y^e Lorde
 be burned, and the ashes put into an ha-
 lowed place.

Note vwell
 and vnder-
 stande.

The bodie
 of the Lorde
 cannot stinke
 nor be bur-
 ned, nor vo-
 mited.

*S. Peter aunswereth to the same
 in his sermon.*

Thou shalt not suffer thy holy one to
 see corruption. S. Paule sayth asmuch,
 in his sermon that he made to the people
 of Antioche, saying: Ye whome God ray-
 sed agayne, sawe no corruption, also God
 hath rayled him from death for to returne
 no

*Psal. 15.
 Act. 2.
 Act. 13.*

no more to corruption.

How our Lord Iesus Christ

according to his Humanite, cannot
be but in one place.

S. Ambrose wryting vpon S. Luke
in his 10. booke.

We ought not to seeke thee vpon earth,
nor in the earth, nor according to the flesh,
if we wyl finde thee. For we may not
knowe now Iesus Christ after the fleshe.
S. Stephen did not seeke him vpon earth,
who did see him at the right hand of God.
But Mary which sought him in the earth,
had not the power to touche him. Stephen
hath touched him, for he sought him in
heauen.

Christ vpon
the earth,
nor in the
corruptible
elements is
not to be
sought.
Act. 7.
Iohn. 2.

Augustine in his 2. Quinquagesima,
psalme. 54.

Untill such time as the heauen shal end,
the Lord shall be alwayes on high: but
the truth of the Lord is here with vs. For
it must nedes be y the body with which he
rose agayne, be in one certayne place: but
his truth is spread abroad euery where.

The bodie
of Christ
but in one
place.

Aug.

*Augustine wryting to Dardanus in
the 67. Epistle.*

Christ shall
come as he
ascended,
that is, in the
same forme.

Doubt not that Iesus Christ as touching his manhod, is not there, where we doe looke for him. And doe remember that which we confesse in our crede: That he rose agayne, and ascended into heauen, and that he shall come from thence, and not from any other place, to iudge y quick and the dead. And he shall come according to the witnesse of the Angell, as they haue seene him ascend in that same visible form, and in the same substance to the which he hath giuen immortalitie. But he hath not taken frō him his nature: according to the forme and substance of his body, we must not think that he is dispersed euery where: for we must take heede so to affirme his deytie, that we destroy not his humayne nature. Therefore it followeth not that all which is in God, is God.

*Augustine vpon S. Iohn in
his 30. treatyse.*

The body of Christ is rayled vp from death, and it must needes be that it is in one place.

2. Colof. 3.

If ye then be rylen agayne with Christ,
seeke

seeke those thinges which are aboue,
where Christ sitteth at the righ hand of
God. Thinke on the thinges which are a-
boue, but not on those which are on earth.

Jesus Christ sayth: I am yet a little
while with you, and then goe I vnto him
that sent me. *Iohn.7.*

Also the poore ye haue alwayes with
you, but me ye shall not haue alwayes. *Iohn.12.*

My little childe, yet a little while
am I with you, ye shall seeke me, and (as
I sayd vnto the Iewes) wheither I goe,
thither can ye not come. *Iohn.13.*

Again, I go to prepare a place for you:
I wyll retorne agayne, and receiue you,
euen vnto my selfe: that you may be there,
where I am also. *Iohn.14.*

I tell you the truth, it is expedient for
you that I goe away. For yf I goe not
away, that comforter wyll not come vnto
you: But if I depart I wyll send him vn-
to you. *Iohn.16.*

I came out from my father, and came
into the world: Againe, I leaue the world,
and goe to my father. *Iohn.16.*

Also the Angell sayde vnto the wo-
men, I knowe that ye seeke Iesus whiche
was *Mat.28.*

was crucified: he is not here, for he is risen, as he sayd: come and see the place where the Lord was layde.

Luk. 24.

Behold my handes and my feete: for it is euen I my selfe: handle me and see: for a spirite hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands & his fete.

Act. I.

And while they looked stedfastly vp to heauen, as he went, behold two men stode before them in white apparell, which also sayd, ye men of Galyle, why stand ye gasing into heauen: This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

Act. 3.

Also whom the heauen must contayne untill the time that all thinges be restored.

*That we ought not to take
from the lay people the wyne of
the supper.*

Gelasius Pope of Rome of consecration
in the seconde distinction, chapter
Comperimus. &c.

We haue vnderstoode that some men receyuing

ceyuing only the bodye of the Lorde, doe abstayne themselues from the Cup, who forasmuch as they sinne by superstition, ought to be constraigned and compelled to receyue the Sacrament wholly: or else to reiect it altogither. For the diuision of this mysterie cannot be without great sacriledge. Iesus Christ commaunded in his supper, and sayde: *Drinke ye all of this: For this is my bloude of the newe testament.*

The supper to be receyued in two kindes, or else not.

Mat. 26.

The Counsaile of Basile hath ordeined that the laye people shoulde communicate the supper in two kindes.

The Counsell of Basill.

Saint Cyprian in his Sermon

of penitent sinners.

Howe shall we exhort the people to shed their bloude for the confession of Christ, if we doe denie vnto them the bloude of him when they ought to fight? Or howe can we make our selues capable to drinke the cuppe of Martyrdome, except þ we suffer our selues firste to drinke of the cuppe of the Lorde.

That

*That we ought not to keepe
the breade of the supper, nor to carie
it here and there.*

*Saint Clement in his 2. Epistle to Iames.
And of the consecration in the 3.
Distinction. Chapter
tribus. &c.*

The vse in
the primi-
tue Church
of the sup-
per.

So many hostes ought to be offered at
the Altar, as shall be sufficient for the
people. And if any remaine, we ought not
to keepe it vntill the next day: but through
the diligence of the clarkes, with feare
and trembling ought to be receiued, and
eaten.

*Origen vpon the 7. chapter
of Leuiticus.*

The breade
not caried
in processi-
ons.

The Lorde hath not ordayned or com-
maunded, that the bread should be kept,
vntill the morrowe, the which he gaue vn-
to his disciples: but sayd vnto them, take
ye and eate. &c. And in this he commaun-
ded not to carry the bread by the wayes,
it may be, that by the same is conteyned
a mysterpe, that is to say, that alwayes
thou

thou oughtest to bring forth the newe
breaide of the worde of God, whiche thou
bearest within thee.

Iesus Christ sayth: Take and eate. *Mat. 26.*

In which sense we ought to vnderstand
the auncient Doctors: when they haue
sayde, we offer, we sacrifice, in calling the
supper a sacrifice.

S. Augustine writing against Faustus,
the 8. Chapter.

The Hebrewes sacrificing the brute bea-
stes, did exercise themselves in the pro-
pheticie of the sacrifice which Iesus Christ
hath offered: And now the Christians in
the oblation and communion of the bodie
of Iesus Christ, doe celebrate the memo-
rie of the sacrifice already ended.

Chrysostome in his first tome vpon the
8. Chapter of Saint Mathew,
in the 16. homily.

For this cause these reuerende and salu-
tarie mysteries, which we celebrate in all
the congregation of the Church, are called
Eucharistia, that is to saye: a giuing of
thanks: for they are the remembrance of
many benefites, and doe shewe the verie
heade of the heauenly loue towardes vs,
and

VWherefore
the sacra-
ment of the
supper is
called Eu-
charistia.

and doe make vs alwayes render thanks vnto God.

Psal. 50.

The Prophet Dauid in the 50. Psalm: Offer vnto God thanks giuing. &c.

Irenaeus in his 4. booke against the heresies. Chap. 32. 33. & 34.

He hath willed that we shoulde offer often the gift at the aultar, and without intermission. The aultar then is in heauen, for thither our prayers and oblations are addressed, and directed to the temple (as S. Iohn saith in his Apocalips:) And the temple of God was open, and the tabernacle: For beholde (sayth he) the tabernacle of God, in the whiche I doe dwell with men.

Apoc. II.

S. Cyprian in his 2. booke of Epistles, the 3. Epistle vnto Cecill.

We ought not to followe custome but Christe, vvhich is the veritie.

We must not, welbeloued brother, that any man thinke, that one ought to followe the custome of some men, whiche haue thought or iudged that we must offer the water only in the Lordes cuppe, we must aske of those, who they haue for example. For if in the sacrifice which is Christ, we must followe none but Christ: truly then we must heare and doe that which Christ hath

hath done, and commaunded to be done: *Iohn.15.*
 Inasmuch as he sayeth in his Gospell, if
 you doe whatsoener I commaunde you, I
 will call you no more seruautes, but my
 frendes. And that Iesus Christ ought to
 be onely hearde, the father himselfe doth
 witnesse it from heauen, saying: This is
 my welbeloued sonne, in whom I am well
 pleased, heare him. Therefore if Christe
 ought to be onely hearde, we ought not to
 regarde that, whiche another before vs
 shall thinke good to be done: But that he
 who is before all (that is to saye) Christ,
 hath done first. For we must not followe
 the custome of man, but the veritie of god:
 forasmuche as he sayeth by his Prophete
 Esay: They worshippinge me in bayne, tea- *Esay.29.*
 ching doctrines whiche are but mens pre-
 ceptes. And the Lorde himselfe repeateth
 the same in the Gospell, saying: ye doe re- *Matb.15.*
 iect the commaundement of God, for to
 establishe your owne tradition. But yet
 he hath sayde in another place: Whosoe- *Matb.5.*
 uer shall bzeak one of these least comman-
 dements, & teacheth men so to doe, he shall
 be called the least in the kingdome of hea-
 uen. Then if it be not lawfull to bzeake
 E.i. the

the least of all the commaundementes of God : howe much lesse shall it be lawfull, to breake these so greate, so excellent, and so properly appertayning to the Sacrament of the passion of the Lorde, and of our redemption : Or to chaunge it thorow the ordinance, and tradition of men, to an other thing than to that to y^e which it hath ben godly instituted ? For if Iesus Christ be the very souereygne Priest of God the father : and if he hath bene the first offered sacrifice to God his father : and hath commaunded to doe this in remembraunce of him, he shall doe truly the office of Christ, which shall followe that which Christ hath done . And if he doe begyn to offer in the Church to God the father, according as he shall see that Christ him selfe hath offered : then he shal offer vnto God a full and whole sacrifice. Furthermore, if one kepe not that faithfullpe, which is spirituallpe commanded, the discipline of all religion and truth is ouerthrowne.

S. Augustine in his booke of fayth vnto Peter. Chap. 16.

In that sacrifice which we doe vse, there is giuing of thanks, and remembrance
of

of the fleshe of Christ which he offered for vs, and of his bloude which he hath shed.

Augustine in his 10. booke of the Citie of God. Chap. 5.

The visible sacrament is the testament: that is to saye, the hely signe of the inuisible sacrifice.

Chrysostome in the 7. homilye vpon the Epistle to the Hebrues.

We doe offer in deede, but that which we doe offer, we doe it in remembraunce of his death: for that which we doe, is done in remembraunce of that which hath bene done: For he sayth, doe this in remembraunce of me: we doe not make it any other sacrifice, as the priest doth: But wee doe alwayes the very same: and for to tell you better, we doe the remembraunce of the sacrifice which hath ben done.

The supper is but a remembrance of the sacrifice.

The Apostle vnto the Hebrues, we doe by him offer, the sacrifice of laude alwayes vnto God: that is to say, the fruite of those lippes which confesse his name.

Heb. 13.

I beseeche you therefore bretheren, by the mercifulnesse of God, that yee make your bodies a quick sacrifice, holy and acceptable vnto God: which is your reasona-

Rom. 12.

ble seruing of God.

Oseas. 14.

The prophet Oseas, O forgive vs all our sinnes, receiue vs graciouslye, and then wyl we offer thee bullockes of our lippes vnto thee.

Philip. 4.

S. Paule sayth, I was filled after that I had receiued of Epaphroditus, the which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

Lactantius Firmianus in his 6. booke the .24. & .25. chapters.

Iesus Christ sayth: I haue pleasure in mercy and not in offering. *Nath. 9. Mat. 12. Oseas. 6. and the 1. of Samuel. 15.*

Pope Gregory in his 16. decretall the .7. question.

Pope Gregory in his decretals, adiudgeth him culpable of Idolatry, which shall heare the masse of a priest, that is a whore monger, or which shall communicate at his Sacramentes and Sacrifices.

Francis Maro, in his suffrages for the deade.

He which causeth a masse to be sayde by an vnchast, or whore maister priest, or which is in deadly sinne, it profiteth nothing

thing, neyther to the liuing, nor to the deade.

The Apostle to the Hebrues, the lawe *Heb. 10.* which hath but the shadowe of good things to come, and not things in their owne fashion, can neuer with the sacrifices which they offer yearly, make the commers thereunto perfect.

Agayne, it is impossible that the bloud of Oxen and of Goates should take away sinnes.

Also, Lo I come to do thy will, O God, &c. By the which will, we are sanctified through the offering of the bodie of Iesus Christ once for all.

Moreover: This man after he had offered one sacrifice for sinnes, sat him downe for euer on the right hand of God.

Likewyse, with one offering hath hee perfected for euer those that are sanctified.

Agayne, theyr sinnes and iniquities *Heb. 10.* will I remember no more. And where remission of these thinges is, there is no more offering for sinnes.

Also he sayth not that Iesus Christ doth offer him selfe often, as the hie priest entered into the holy place euery yeere, with

If then the sacrifices commanded of God haue no power to take away sinnes, how shall those doe vvhich God hath neuer commanded *Heb. 10.*

Heb. 10.

Hebr. 9.
Iesus Christ is no more offered in sacrifice but once for all,

strange bloud, for then must he haue often
suffred sence the worlde began. &c.

*That there is but two Sa-
cramentes in the church
of Iesus Christe.*

*Augustine in his .3. booke of the chri-
stian doctrine the .9. chapter.*

*I. Pet. I.
Galat. 3.*

The sacra-
ments are
two, Bap-
tisme, and
the Lordes
supper.

But in this time hereafter that the ma-
nyfest iudgement of our liberty is reuea-
led, by the resurrection of the Lorde: wee
are not ouermuch charged through heauy
operacions, and workinges of signes,
which we already doe vnderstand: But
the same Lord hath giuen by the doctrine
of the Apostles, a certayne little number
in steede of many, which are easie to doe,
and good to vnderstand, and most chaste to
keepe: As is the Sacrament of baptisme:
and the celebration of the body and bloud
of the Lord. And when euery one doth vse
them, being instructed to what ende they
serue, he shall acknowledge them, not
with a carnall seruitude and bondage, but
to honoꝝ them in the liberty of the spirite.

And

And as it is a scruple infirmitie to follow the letter, and to take the signes for the thinges, which are signified by them; so is it an euill error, to interprete vnprofitably the signes. &c.

Augustine wryting to Iannarius in the 118. Epistle.

I would that thou shouldest knowe, that our Lorde Iesus (as he him selfe saith in the Gospell) hath submitted vs to an easie yoke, and light burthen. And therefore he hath ordayned in the christian church, a fewe Sacramentes in number, easie to be kept, excellent in significacion: as the Baptisme, consecrated in the name of the Trinitie: and the communication of the body and bloud of the Lord. And if there be any other thing commaunded in the Scripture. &c.

Saint Augustine nameth but two sacraments.

Augustine vpon S. Iohn in the .80. homelye.

The word being adioyned to the Element, it shalbe made a Sacrament.

How we ought to vnderstand this word Sacrament.

Sacrament, Mystery, Secrete, is all one, and is vnderstoode for an hidde and

C.iii.

unknownen

unknown thing, the which notwithstanding is reuealed at a certayne time, when it please the goodnesse of God. Reede Tob. 12. Daniell. 2. Sapient. 2. 1. Cor. 4. Ephe. 5. Ephes. 1. Ephes. 3. Collos. 1. 1. Timoth. 3. Apocal. 7.

Of confession to God, and of auricular confession.

Psal. 32. David sayth in the. 32. psalm: I haue
1. Par. 16. acknowledged my sinne vnto thee: and
2. Par. 20 mine vnrightheousnesse haue I not hydde.
I sayd I wyll confesse my sinnes vnto the
Lord, and so thou forgauest the wicked-
nesse of my sinne.

Psal. 51. Againe, I acknowledge my faulces: and
my sinne is euer before me. Agaynst thee
only haue I sinned, and done this euill in
thy sight.

1. Iohn. 1. If we acknowledge our sinnes, he is
faythfull and iuste to forgiue vs our sinnes,
and to clense vs from all vnrightheousnesse.

James. 5. Acknowledge your faults one to an o-
ther, and pray one for an other. Eccles. 28.
Ephe. 4. Collos. 3.

If thy brother trespasse against thee. &c. *Mat. 18.*
 Reade Luke. 17. Deut. 17. 1. Cor. 5. 2.
 Cor. 13.

Augustine in his 10. booke of confessions, the 2. chapter.

What haue I to doe then with men,
 that they should heare my confessions?
 As though they should heale my griefes.
 That is a curyous kinde of people, to
 know another mans life, and flowe to cor-
 rect and amend their owne, wherefore doe
 they demaund of me to heare what I am,
 where they wyl not heare of thee what
 they are? And how doe they know when
 they doe heare me, wheather I doe speake
 true, when in deede no man knoweth that
 which is done in the man but the spirit of
 the man which is in him. &c.

*Chrysostome in the 12. chapter to the
 Hebrewes 3. homily, and in the
 4. tome 41. homily.*

I doe not say vnto thee that thou ac-
 cuse thy selfe openly, nor before others:
 But I would that thou shouldest obey the *Psal. 32.*
 Prophet which saith, reuele vnto y^e Lorde Confession
 thy way: acknowledg then thy sinnes be- to God on
 fore God, pronounce thy vnrightheousnesse lye,
 with

with prayer to the true Judge, not with the tongue, but by the memory of thy conscience: and then finally haue hope to haue mercie.

*Psal. 50.
Mar. 2.*

Confession
to the Priest
reiected by
Chrysostom.

And vpon the .51. psalm, in the .2. Tome. Confesse thy sinnes, to the end thou doe put them away: If thou art ashamed to tell vnto an other that thou hast sinned tell it alwayes vnto thy soule. I doe not saye that thou shouldest confesse thy selfe vnto one, like vnto thy selfe, for to rebuke and checke thee of them: tell them to God, which wyl heale them. But when thou wilt not tell them, is God ignorant when thou doest them? He is there present when thou committest them, he knoweth them very well: wyl not he that thou shouldest acknowledg them? Thou wast not ashamed to sinne, and art thou ashamed to confesse them? Confesse them in this worlde, that you may haue rest in the other.

*Chrysostome in his sermon of penance
and confession, the .6. Tome.*

It is not necessary to confesse it before witnesses: only make the acknowledging in thine heart, this examynation doth not require witnesses, it suffiseth that God only

ly doe see and heare thee.

Chrysostome in the 5. homilie of the incomprehensible nature of God, agaynst the Anomians.

I doe not call thee befoze men, for to discover thy sinnes, unfolde thine owne conscience befoze God, shewe thy wounds and strypes vnto the Lorde who is the Whilition, and pray him to remedie it: he it is which doth not checke, and whiche gently healeth the poore sicke persons.

In the historie tripartite in the 9. booke and 35. Chapter.

It is sayde that auricular confession was vled at Constantinople, untill suche time that a woman making as though she would be confessed, was founde that she tooke that cloke, for to lye with one of the Deacons of the same Church. Bicause of which euill fact, Nectarius bishop of the sayd place, a man renoumed in holynesse, and of great learning, abolished that obseruance of confession.

Auricular confession abolished in Constantinople.

The histories doe declare, that there was no lawe or constitution befoze the time of Innocent the thirde, touching auricular confession.

Ponti. 183

Chry-

I would not that thou shouldest confesse thy selfe vnto a man, who afterward may rebuke or checke thee, or defame thee in telling thy faultes: but shewe thy grieve vnto God, who is the good phisition. Afterwarde he bringeth in God speaking in this maner: I do not compell thee to come in the open assembly, confesse to me onely thy sinnes, that I maye make thee whole.

*The Church of Rome doth commaunde
 to confesse all our sinnes, not ex-
 ceptnig any.*

Psal. 19.

Answer. David sayth: Who can tell howe oft he offendeth: O cleanse thou me from my secret faultes.

*Saint Ambrose of the repentance of S.
 Peter, in his. 46. sermon.*

Mat. 26.

Peter poured forth teares, not praying in voyce: I doe finde that he did weepe & lament, but I doe not find what he hath sayde: I doe reade of his teares, but I reade not of satisfaction.

Chry-

*Chrysostome in the 12. homilie of
the Cananite.*

Jesus Christ did heale him that had the Leprosie, and sayde vnto him: Go shewe thy selfe vnto the Priest, and offer that which Moyses commaunded in the lawe, for thy healing. Luk. 17.

What thing neuer hearde? the Lorde healed the disease, yet neuerthelesse he did sende them to the lawe of Moyses. Wherefore did he so? For none other cause but that the Jewes might not reprove him as a transgressor of the lawe. Leuit. 14.

Hovve vve
ought to
vnderstand:
go & shewe
thy selfe to
the Priest.

*S. Ambrose in his 3. sermon vpon the
119. Psalme.*

Go and shewe thy selfe vnto the Priest: who is the true Priest, but he which is the everlasting Priest? Mar. 2.

*S. Cyprian in his 5. sermon of penitent
sinners.*

The seruant cannot pardon that whiche is committed agaynst the Lorde. Man cannot
pardon sins.

Ambrose in his booke of Cain and Abel.

The sinnes are pardoned by the worde of God, of the which the Leuite is the expositor, and as an executor.

Chrysostome in his 7. Tome in the homilie of repentance.

This is the place of healing, not of iudgement: Tell vnto God onely thy sinne, who will giue no punishment, but the remission of sinnes.

Of the power to bynde and vnbynde, or loose.

Augustine in the 50. homilie vpon S. Iohn.

The keyes giuen to the Church, and not to the person of Peter.

If the figure of the Church had not bene in Saint Peter, the Lorde woulde not haue sayde vnto him, I will giue vnto thee the keyes. For if the same be spoken to Peter only, the Church hath not the keyes: if the Church hath them, it was figured in the person of S. Peter.

Augustine in the 11. homilie, and in the 124. homilie.

Mat. 16.

S. Peter receyued the keyes vwith

Although it be that all were asked, Peter alone answered: thou art Christ, and it is sayde vnto him, I will giue vnto thee the keyes, as though the power to bynde

to bynde and loose.

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bynde and loose, had bene giuen vnto him all the Apostles. But as he answered for all, so he receyued the keyes with all, as bearing the person of vnitie. He is then named alone for all, forasimuche as there is betweene them vnitie.

*Augustine vpon S. Iohn in the 124.
treatise. Chapter. 21.*

The rocke is not sayd of that name Peter, but that name Peter is named of the rocke. So Christ is not called Christ of a christian, but the christian is called christian of Christe. And therefore also the Lorde sayde: vpon this rocke I will build my Church, bicause that Peter had sayd, thou arte Christ the sonne of the liuing God: vppon this rocke then (which thou hast confessed) I will builde my church, and the rocke was Christ, vpon the which foundation also, Peter himselfe hath bene builded. For other foundation can no man laye, than that which is layde, whiche is Iesus Christ. The church then whiche is builded vpon Christ, hath taken the keyes of the kingdome of heauen, of Christ in Peter, (that is to say) the power to bynde and loose.

The rocke giueth name to Peter, & not Peter to the rocke.

Mat. 16.

1. Cor. 3.

Theo-

Iohn. 8.

It belongeth to God onely to pardon
sinnes: therefore, sayeth he, whosoever
committeth sinne, is the seruant of sinne,
you are then seruants, for you be all sinners.

Saint Hilarie in his 6. booke of
the Trinitie.

Mat. 16.

Collo. 2.

I. Iohn. 5.

Philip. 1.

2. Pet. 1.

The father hath reuealed vnto Peter,
who sayth, thou art the sonne of G D D:
wherefore the building of the congregati-
on is vpon that rocke of confession: that
faith is the foundation of the church: that
sayth hath the keyes of the kingdome of
heauen. All that whiche this sayth shall
bynde and loose in earth, is also bounde
and loosed in heauen. This sayth is the
gift of the fatherly reuelation.

Augustine in his first booke of retracta-
tion, the 22. Chapter.

S. Augustine
recanteth.

In the booke where I haue before time
affirmed in a certayne place of S. Peter
the Apostle, that in him, as in the rocke,
the church is builded: The which sense al-
so is song of many in the verses of Saint
Ambrose, there where he speaketh of the
cocke. But I doe knowe very well, that
oftentimes

to bynde and loose.

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oftentimes afterwarde I haue thus expounded it: Thou art Peter, and vpon that rocke (that is to say) the rocke, affirming thou art Christ the sonne of the liuing God:

Origen vpon Saint Mathew, the

2. homilie.

Doest thou thinke that the keyes of the kingdome of heauen, are onely giuen vnto Peter, and that none other of the blessed shall receyue them?

Augustine vpon the wordes of the Lord in

S. Mathew, in his 13. sermon.

Thou art then Peter, and vpon this rocke which thou hast confessed, vpon this rocke whiche thou hast knowne, saying: thou art Christe the sonne of the liuing God, I will builde my church: Vpon me I will buylde thee, and not me vpon thee. For those men which woulde be buylde vpon men, doe saye, I holde of Paule, and I holde of Apollos, and I holde of Cephas, that is to saye, rocke: and the other which will not be builded vpon Peter, but vpon the rocke doe saye: I holde of Christ. &c.

Iesus Christ hath builded his Church vpon himselfe, and not vpon Saint Peter.

I. Cor. I.

Iesus Christ is the heade of the church,

f. i.

reade

reade Ephes. 4. Colos. 1. 2. Reg. 22.

Augustine in his 3. booke of Baptisme, the
3. Chap. And they are the wordes of
S. Cyprian in the counsell of
Carthage.

None of vs truly is establyshed By-
shoppe of Byshoppes, or none shall com-
pell his companions by cruell tyranny
through necessitie to come thereunto.

Gregory wryting to Eulogius Byshoppe
of Alexandria in the 7.
booke, .3. Epistle.

Gregorie
wvoulde not
be called v-
niuersall
Pope.

Behold how you haue wrytten to me:
you haue put this worde of pryde in cal-
ling me vniuersall Pope: but I pray
your holinesse to call me no more so here-
after. For all that which is giuen vnto an
other aboue reason, is taken from you:
Concerning my selfe I doe not repute that
for honoz, wherein I doe see the honoz of
my bretheren weakened. For my honoz is
that the estate of the vniuersall Church,
and of my bretheren, be mainteyned in
theyr strength: If your holynesse doe call
me vniuersall Pope, you confesse that you
are not in part of that, which you attribute
and giue vnto me for the whole.

Of

Of free wyll of the merites of workes, and of iustifica- tion by faith.

Jesus Christ sayth, whosoever com- *Iohn. 8.*
mitteth sinne is the seruant of sinne. *Rom.*
6. 2. Peter. 2.

All haue sinned and haue neede of Gods *Rom. 3.*
mercie.

Also Jesus Christ sayth, without mee *Iohn. 15.*
ye can doe nothing.

We are not apt to thinke any thing, *2. Cor. 3.*
as it were of our selues: but our abilitie
commeth of God.

The flesh ryseth agaynst the spirit, and *Galat. 5.*
the spirite agaynst the flesh: and these
thinges are contrary one to an other, so
that ye cannot doe the same thinges that
ye woulde.

Also he which beganne a good worke *Philip. 1.*
in you, shall goe forth with it vntill the
day of Jesus Christ.

Agayne, it is God which worketh in *Philip. 2.*
you both the will and also the deede, accor-
ding to his pleasure.

Rom. 7.

Likewyse I doe not that good thing,
which I would, but that euill doe I, which
I would not.

*Augustine in his Enchiridion to
Laurence: Chapter .29.*

Man cannot
be made
better by
the merit of
his vvorkes.

Free vwill
lost.

2. Pet. 2.
Iohn. 8.

This part of mankinde vnto whome
God hath promised deliuerance, and the
everlasting kingdome can it be made bet-
ter by his woꝝkes? No, no, for what good
can he doe which is lost, but as much as he
shall be deliuered from his perdition?
Can he doe by his free wpll the same? the
same also he cannot doe. For man ill vsing
his free wpll, did lose him selfe, and his
free wpll: and as he which killeth him
selfe, whiles he is liuing, killeth him selfe:
but in putting him selfe to death, he liueth
no moꝝe, and cannot rayse him selfe vp a-
gayne when he is dead: so when he hath
sinned by his free wpll, bicause that sinne
hath bene victoripous, hath free wpll
ben losse. For of whome soeuer a man is
ouercom, vnto the same he is in bondage.
This is truly the sentence of S. Peter:
And bicause that it is true, I praye you
what may be the liberty of a seruant that
is in bondage, but when he doth take plea-
sure

sure to sinne? For he serueth freely which doth willingly the wpll of the Lorde: and therefore he is free to sinne which is the seruant of sinne: and no man shall be free to doe iustly, if first being deliuered from sinne he doe not begin to be the seruant of righteousnesse. This is the true liberty for the bond of the worke that is wel done, and also it is the faithfull bondage, bicause of the obeying of the commaundement. *Man is solde vnder sinne.* But from whence shall this libertie to doe well come vnto the man which is brought vnder and solde, but by him who hath redeemed him: of whom it is sayd, if the son *Iohn. 8.* make you free, then are ye free in deede.

Augustine vnto Paulinus in the .IO6. Epistle.

Let no man stumble agaynst the stum- *Rem. 9.*
ling stone, as in defending subtelly free
wpll and nature: euen as the Philoso- *We ought*
phers of this world haue done with great *not to defed*
force, for to be esteemed, or for to thinke *free vvill or*
to great the blessed life, by vertue of theyr *nature, as*
owne proper wpll: Let such people then *the vvise*
take heede to make through wyledome of *men of this*
wordes, the crosse of Chziste bayne: *vvorlde doe.*
and that the same be not vnto them to

F.iii. Stumble

stumble against the stumbling stone. For when humayne nature abydeeth in that integritye in the which it hath bene made, yet it cannot in any wise keepe it, if his creator doe not ayde him. Forasmuch then as it cannot keepe the health and saluation that it hath receiued, without the grace of God. How can it receiue that which it hath lost?

*S. Augustine in the 107. Epistle
vnto Vitalis.*

If we will in deede defend free wyll, let vs not fight against that whereof it is free: for he which gaynsayeth the grace, by the which our wyll is made free, for to decline from euill, and for to doe good: he would that his free will, be yet bond and captyue.

Psal. 49.

When man was in honor, he did not vnderstand it: he was compared vnto the beastes, and was made like vnto them.

Augustine in his booke of corrections & grace, the 12. Chapter.

Libertie lost
thorow sin.

Now then forasmuch as that greate liberty is lost, through the demeryte of sinne, euen so doth remayne and abyde the infirmytie for to be ayded and holpen
with

with greater giftes in truth. It hath pleased God so, to the ende cheifely to quenche the pryde of mans presumption : that all flesh (that is to say euery man) should not glorie in himselfe before him. &c. *Psal. 148.*

*The Counsell Militant in
two Canons.*

Free will weakened to the first man, can not be repayred and amended, but thorow the grace of baptisme, the which after that it is lost, cannot be restored agayne, but by him whiche hath power to giue it : Wherefore the truth sayth, if the sonne make you free, then are you free in dede. *Canon. I.*

The seconde Canon sayeth : God doth worke so in the heartes of men, and to free will, that if there be any godly cogitation, any deliberation tending to the honor of God, and any motion of good will, all the same proceedeth from God. For by him we may doe some good thing, and without him we can doe nothing. *Canon. 2.*
No good cogitation can procede from vs but by the vertue of God in vs.

*Augustine writing to Valentine of grace
and free will. Chap. 18.*

To the end it should not seeme that men should doe any thing by free wyll : It is sayd in the. 95. psalme : harden not your hartes. *Psal. 95.*
H. iiii. hartes.

Ezec. 18.

God com-
maundeth
that vvhich
man cānot,
and giueth
that vvhich
hee com-
maundeth.

hartes: And in Ezechiel: cast away from
you all your vngodlynesse, that yee haue
done: make you newe hartes and a newe
spirite, and obey to all my commaunde-
mentes: wherefore wyl ye dye, O ye house
of Israel, sayth the Lorde? Seing I haue
no pleasure in the death of him that dyeth,
sayth the Lorde God. Turne you then,
and ye shall liue. Let vs remember what
God sayth: turne you and you shall lyue:
vnto whome notwithstanding we do say:
O God turne vs. Let vs remember that
God sayth: Caste from you all your vn-
godlynesse, and yet it is he that iustifieth
the wicked. Lette vs remember that hee
sayth: Make you newe hartes and a newe
spirite: and yet notwithstanding he him-
selfe sayth, I will giue vnto you a newe
heart and a newe spirite. Howe then, that
he which sayth, make you, sayth agayne,
I will giue vnto you: wherefore doth he
commaunde it, if he himselfe doe giue it?
wherefore doth he giue it, if man ought to
doe it? Except he giue that whiche hee
commaundeth, and aydeth, to the ende
that he to whom he doth commaund it, do
it. For the will is alwayes free in vs, but
it

it is not alwayes good : for eyther it is free from righteousnesse, when it serueth to sinne, and then it is euill : or it is free from sinne, when it serueth to righteousnesse, and then it is good. But the grace of God is alwayes good, and by the same it commeth to passe, that man is of a good will, who before was of an euill and wicked will : by the same also it is brought to passe, that the same good will which hath already begun to be in vs, doth increase, and is made so great, that it can accomplishe and fulfill the commaundements of God, which it will, and when it will, greatly and perfectly. For to the same serueth that which is written : If thou wilt, thou shalt keepe the commaundements, in such sort, that the man which woulde, and can not yet knowe that he hath a full desire, and shall pray that so great a will be giuen vnto him, then that sufficeth for to accomplishe the commaundements : for he is in this maner ayded, to doe that whiche is commaunded him. For the will is then profitable when we can : for what profiteth it to will which we cannot : or not to will, that which we can :

*Saint Augustine in his booke of the
newe canticles. Chap. 8.*

It is well declared what free will
can doe which is not aided : it is sufficient
of it selfe to doe euill, but not to doe good,
if it be not ayded of God. For the first man
recepued free will rightly : he did set be-
fore him (as sayth the Scripture) fire and
water, vnto which thou wilt (sayth he) put
forth thine hande. He chose the fire, and
left the water : beholde þ righteous iudge:
that which man hath chosen, being at his
libertie, the same hath he recepued : he de-
sired the euill, and the euill followed him :
beholde agayne that righteous Iudge
which is mercifull : For when he saw that
man thoroowe his yll vsing of free will, had
damned all his posteritie in himselfe as
in the roote, before that anye man did in-
treate him, came downe from heauen,
and hath healed mankinde in destroying
the proude through his humilitie. He hath
led those þ wandred out of their way, into
the right way, and hath led the straungers
into their countrie. Let not mans nature
then glorie in it selfe : but glorie it selfe in
him which hath made it.

Adam hath
damned all
his posteritie
in himselfe.

Augu-

*Augustine in his booke of correcti-
on and grace. Chapter II.*

Without the grace of God Adam could not be good, yea though he had free wyll: wherefore God would not leaue him without his grace, although he left him in his free wyll, bicause that free wil is sufficient to doe euill: But to good it is but of small balewe, if it be not ayded with the goodnesse of the Almighty: which ayde if man had not forsaken through his free wyll, he had bene alwayes good: But he did forsake it, wherefore he was also forsaken.

Free vwill to
doe euil, but
not to doe
good.

*Augustine of the wordes of the Apo-
stle in the 13. sermon.*

All those which are leade by the spirite of God, are the childe of God: wherefore then wilt thou eleuate thy selfe, when thou hast heard: If you mortify the deedes of the body by the spirite, you shall liue. For thou wast ready to say, my wyll can doe this, my free wyll can doe that: what can will doe? What can free wyll doe? If the holy spirite doe not gouern thee, thou shalt fall, if he doe not gouern thee, thou shalt abide & continew ouerthrowen. How then shall he doe the same? By his holy

Rom. 8.

Augustine
sayde that
man hath
freewill, but
he doth vn-
derstande it,
to doe euill.

holy spirite, when thou hast heard the Apo-
stle, saying: all those which are conducted
with the spirite of God, which if it be ab-
sent, thou canst by no manner of meanes
doe any good: Thou maist doe some thing
by thy free will, although he doth not ayde
thee, but that is euill: Unto the same thy
will is apte, which is called free, and in
doing euill, is made a damnable seruant.
When I doe say vnto thee, that thou doest
nothing without the ayde of God, I speak
nothing of goodnesse: for without the ayd
of God, thou hast free wyll to doe euill:
although that it be not properly free.

*Augustine against the two Epistles of
the Pelagians vnto Boniface,
2. booke. Chapter. 8.*

Iohn. 15.
Pro. 16.

But to the ende that the Lord shoulde
aunswere vnto the Pelagians in time to
come, he hath not sayde, without me you
can hardly doe any thing: But he hath
sayd, without me can ye doe nothing. It
appertayneth vnto man to purpose a thing
in his harte, but the aunswere of the tongue
commeth of the Lorde: they are deceiued
through euill vnderstanding, and so much
as they doe thinke the p̄paration of the
harte

harte to appertayne vnto man (that is to say) to begin good without the ayde of the grace of God : God forbiddeth that the sons of the promise should vnderstand it so. As where they haue heard the Lord saying, without me ye can doe nothing, they doe com as though they would vanquish, saying, beholde we can without thee, prepare the harte : when they haue heard the Apostle S. Paule, who sayth, not that we are apte of our selues, to thinke any thing, as it were of our selues : but our abilitye commeth of God, as also in ouercomming, vanquishing, and saying : Beholde we are apt of our selues to prepare our harte, and thereby to thinke any good thing : And who is he that can prepare the harte to goodnesse for a good thought? God forbiddeth that they should vnderstande it so : except it be those which defend their proude free will in destroying the catholike sayth : therefore it is truly wyttten, it appertaineth to man to prepare his heart, but the answer of the tongue commeth of the Lorde, for bicause that man doth prepare himselfe, not alwayes without the ayde of God. In lyke maner it is sayde:

2. Cor. 3.

Catholike
sayth de-
stroyed by
free vwill.

Psal. 81.

sayde : Open thy mouth wyde, and I shal fill it. And although þ we cannot open the mouth, except it be throught the ayde of him, without whome we can doe nothing: Neuerthelesse, wee doe open it throught his ayde, and throught our worke : but the Lorde doth fill it without our worke. By and by after he sayeth, God doth many good things in man, which man doth not: But man doth none, which God doth not, to the ende that man doth them.

*Augustine vpon Saint Iohn in the 49.
treatise. Chap. 9.*

Man naught
of himselfe.

I. Cor. 4.

Let no man then flatter himselfe : for of himselfe he is a deuill : but of God he is blessed. And what is that to be of himself, but of sinne : Cast awaye the sinne which is of thee : thy righteousnesse, sayth he, is of me. For what hast thou, that thou hast not receyued :

*Augustine in his contemplations of the
soule with God. Chap. 18.*

O Lorde, I doe confesse, as thou hast taught me, that I am no other thing, but altogether vanitie, and a shadow of death, and but a darke earth, wayne and boyde, the which without thy blessing, doth not encrease

encrease and bring forth anye fruite, but
 confusion, sinne, and death. If I haue had
 any good thing, I had it of thee. All that
 which I haue receyued is from thee, or I
 had it of thee. If I doe any thing that is
 right, that is through thee. But when I
 am fallen, I am fallen through my selfe,
 and had alwayes remayned in the myre,
 if thou hadst not lifted me vp. I had bene
 alwayes blinde, if thou hadst not illumi-
 nated mee. When I did fall downe, I
 shoulde neuer haue bene raysted vp againe,
 if thou hadst not giuen me thy hande: And
 afterwarde also when thou hadst raysted
 me vp, I shoulde haue fallen agayne, if
 thou hadst not sustayned mee. I had bene
 oftentimes lost, if thou hadst not gouerned
 me. Euen so, O Lorde, euen so thy mer-
 cie hath alwayes gone before me, in deli-
 uering me from all euill, keeping me from
 those that be past, and in keeping me from
 those that be present, and in defending and
 preseruing me from those whiche are to
 come, breaking also in peeces before mee
 the snares of sinners, in taking awaye the
 occasions and the causes: for if thou hadst
 not done vnto me those things, I had done
 all

Genes. I.
 Iames. I.

all the finnes of the worlde. For O Lord, I doe knowe verpe well, that there is no sinne that euer man hath done, but that an other man dothe the same, if the creator of whome man is made, be absent. But thou hast done it so, to the ende that I doe not that which thou hast forbidden, and hast shed out in me thy grace, to the ende that I may beleue in thee, &c.

Augustine in his. 2. booke of the remission of finnes. Chapter. 18.

Men doe take payne to finde in our wyll some goodnesse, which is ours, and not of God: but I doe not knowe howe they can finde it.

Saint Barnarde in the first homily of the Annunciation of the Virgin Mary.

As touching good workes, it is mosse certayne that no man hath them of him selfe: for if the humaine nature could not continue in his state, when it was whole and perfect, how much lesse can it rayse it selfe powe in that it is marred and corrupted? It is most certayne that all thinges drawe to their beginning, asmuch as is possible for them.

Good vvordes
procede
not of man.

Augu-

Augustine vnto Vitalis in the
107. Epistle.

Answer I pray thee: how saith the
Apostle in giuing thanks to God the fa-
ther, which hath made vs fitte to be of the
company of Saintes in light, if it be not
he which doth deliuer our free will, but
that the free will doth deliuer it selfe?

Free vwill
deliuereth
not.

We doe render then faultly thanks vnto
the father, as if he did that which he doth
not: and he hath erred whiche hath sayde
that he doth make vs fitte. Answer how
we haue our free will, for to deliuer vs
from euill, and for to doe good, and when
free wpll was vnder the power of darke-
nesse? From which darkenesse if God
hath deliuered vs (as saith the Apostle)
truely he hath made the wpll free: where-
fore it followeth that euen as men are not
faithfull but by free wpll: Neuerthelesse
they are made faithfull through y grace of
God, which hath deliuered free will from
the power of darkenesse: And so the
grace of God is not denyed, but is decla-
red to be verytable and true, although no
merytes of men preceede it. And free will
is so defended, that it is affirmed by hu-

G.i.

mylitie,

No grace of
God by free
vwill, nor by
the lawe.

Rom. 9.

myltie, and not ouerthrowen by pryde. Then the grace of God is not geauen in the nature of free will, nor in the lawe, nor in doctryne, as the wicked and peruerse Pelagian hath sei forth. But is geiuen to all the workes through the will of him of whome it is wyrtten. O Lord God thou doest seperate from thy wyl the soule that is wylfull: for we haue lost free wyl, for to loue God through the greatnesse of the first sinne. &c. Afterwardes he sayth in that we doe beleue in God, or in that we doe liue faithfully, it lyeth not then in mans will or running, but in the mercy of God: nor that we ought to wyl nor runne but bicause that he doth in vs both the wyl and the running: Let vs not say then that the grace is the loue: but let vs acknowledge the grace which doth cause the doctrine and learning to profit, for where that grace is absent: we doe see that the same doth hinder and let the learning.

*Augustine in his fyrst booke against
Pelagius and Celestine.*

Whosoever hath heard and learned of the father commeth vnto me. The wyl of mā is so ayded, not only in this that it doth
know

knowe what it must doe, but hauing know-
en what it doth: And therefore when the
Lorde doth teach through the grace of his
spirite, he doth teach in such sorte, that not
only euery one doth see that which he hath
learned in the knowledge thereof, but of
will he doth desire it, and of worke fulfill
it.

*Augustine in the .3. booke vpon the wordes
of the Apostle. 3. sermō. And in his booke
of the spirite and the let-
ter. Chapter. 3.*

How are these wicked men proude of
free wyl, before they are free, or of their
strength if they are already free, they doe
not consider, that in this word of free wyl
is signified a libertie? For where the spi-
rite of the Lorde is, there is libertie. If
then they be the seruantes of sinne, how doe
they bragge and boast to haue free wyl?
For of whome soeuer a man is ouercome,
vnto the same is he in bondage: If they
are already deliuered how doe they boaste
them selues, as it were of their proper
workes? Are they so free, that they would
not be the seruantes of him which sayth,
without me ye can doe nothing?

Throughe
sinne the
freewill is
lost.

2. Pet. 2.

Iohn. 15.

Iohn.6.

Iesus sayth : No man can come vnto me, except the father which hath sent me, drawe him.

Iam.1.

Saint Iames : Euery good gift, and euery perfect gift, is from aboue, and cometh downe from the father of lights.

2.Cor.3.

Saint Paule also : We are not able of oure selues to thinke anye thing that is good, as it were of our selues : but our abilitie commeth of God.

Rom.7.

Galat.5.

Agayne vnto the Romaynes : I knowe that in me (that is to saye) in my fleshe, dwelleth no good thing. For to will, is present with me : but I finde no meane to performe that which is good : for I doe not that good thing which I woulde, but that euill doe I which I would not.

1.Cor.2.

Also the naturall man is not able to perceyue the thinges of the spirite of God, for they are but folishnes vnto him, neyther can he knowe them, bicause they are spirituallly discerned.

1.Cor.12.

And 1.Cor.12. God worketh all things in euery man.

Esay.26.

1.Cor.12.

Agayne : No man can say, that Iesus is the Lorde but by the holy ghost.

Psal.39.

Also Dauid : Euery man liuing is al-
logia

together banitie.

And in the 8. Chapter of Genesis: The heart of man is enclined to euill euen from his youth. *Genes. 8.*

To the Ephesians: We were naturally the children of wrath, euen as well as o-
ther. *Ephes. 2.*

*Gregorie vpon the 7. psalme, vpon the
versicle, Anima mea. &c.*

Forasmuch as freewill is corrupted in our first father, we haue not the power to will well, if we bee not ayded with the grace of God.

*Saint Hierome in his commentarie vpon
Ieremie. Chapter. 23.*

Forasmuch as the heretikes haue accustomed to promise felicitie, and to open to sinners the kingdome of heauen, saying: thou mayest imitate the maiestie of God, so that thou be withoute sinne, because thou hast receyued the power of free will, and the intelligence and vnderstanding of the lawe, by the which thou mayest obtayne that which thou wouldest: Euen so the sayde heretikes doe abuse the poore simple people through fayre wordes: and chieflie the yong women charged wpth

sinnes, who are carped here and there with euery kynde of doctrine, deceyuing thorowe flatterie all those which heare them.

Augustine in the 30. booke of his homilies. Homilie. 41.

We ought not to acorde vwith them vvhich do establish free vvill.

Phil. 2.

Let vs not consent vnto those which thorowe great pride, go about to eleuate and extoll free will: the whiche so doing, doe bring moze euill than good, and seeke nothing but to ruinate and destroy man: but let vs consider meekely that which the Apostle speaketh: It is God that worketh in vs, both the will and also the dede, euen of his free beneuolence. Let vs giue thanks vnto the Lorde our redeemer, which without any merite pceding, hath healed vs of our wounds & sores, and hath reconciled vs vnto God, and redeemed vs from captiuitie, and reduced and brought vs from darkenesse into light: and called vs from death to lyfe, &c.

*Of merite, and of good
workes.*

2. Ephe. 2. By grace are yee made safe throughe faith, and not of your selues: it is the gift of

of God, not of workes, least anye manne shoulde boast himselfe. For we are his workemanship, created in Christ Iesus vnto good workes, which God ordeyned, that we shoulde walke in them.

S. Ambrose in the first booke of Cain and Abel. Chap. 7.

It is the deede of a dull and slowe heart, to attribute to his proper vertues, that which is good, or that whiche he doth ob-
Nothing done by our vertue.
 tayne of God, and not to the author of grace: but to esteeme himselfe to bee the author of his goodnesse. There is another kinde of sinne, yea lesse, but of equall arrogancie and pryde (that is to say) of those which doe not denie God to be the distributor of goodnesse: but doe thinke the goodnesse which commeth vnto them, is bicause of their prudence and wisdom, and that the merites of all other vertues are giuen vnto them of right. And for that cause it is sayde agaynst those which haue receyued the heauenly grace, that they doe not esteeme themselves in no wise to bee unworthy to haue suche goodnesse of God: When the Lorde thy God shall begyn to consume his people here in thy presence, *Deut. 9.*

saye not in thine heart, the Lorde hath brought me in to possesse this lande for my righteousness. &c.

S. Barnard in the fyrst sermon of the Annunciation of the Virgin Mary.

VVe can
through no
workes me-
rite eternall
lyfe.

Iob. 14.

Psal. 32.

Rom. 8.

Beleeue not that thou canst throughe any workes merite eternall life, except it be giuen thee freely. For who is that which can make him cleane being conceiued of filthy seede: but only he which is altogeather cleane? And so that which is done, cannot be vndon: But bicause that God doth not impute it, it shall be as though it had neuer bene done. Whiche the Prophet considering speaketh in this sort, blessed is the man, vnto whome the Lord imputeth no sinne. But as concerning good workes it is most certaine that none hath them of him selfe: for if the humayne nature being yet entire and whole, coulde not holde it selfe in his estate: how much lesse can it rayse it selfe, when it is already corrupted? But we doe knowe very well concerning this eternall life, that the afflictions of this life, are not worthy of the glory that shall be shewed vnto vs: Yea when man shall suffer them
all

all togeather. For mans merites, are not
suche, as by them eternall life shoulde of
right be due vnto them, or that God doth
iniury and wrong vnto some men, if he doe
not giue it: For although I should not
say that all merites are the giftes of God,
in somuch as man is more bound vnto
God for those merites, then God is vnto
man: yet what are all the merites, in re-
spect of so greate glory?

S. Barnarde of free will.

What hast thou that thou hast not re-
ceyued? art thou created? art thou healed?
art thou saued? whiche of them hast thou
of thy selfe? whiche of them is not im-
possible for free will? thou couldest not
create thy selfe when thou wast not made:
nor iustifie thy selfe, when thou wast a
sinner. &c.

VVe recey-
ued al thinge
of God.

Agayne in the same booke: But if that
will vpon which all merites doe depende,
was not in Saint Paule, by what meanes
did he presume, that y crowne shoulde bee
kept for him, which he calleth the crowne
of righteousness? But it is, bicause that
whiche is promised thankfully, is of right
demaunded as a thing due. Finallye he
sayth:

2. Tim. I.

sayth : I knowe him in whome I haue beleued, and am perswaded that he is able to keepe that which I haue committed to his keeping. He doth call the promise of God the thing kept : and therefore he hath beleued him which hath promised it : confidently he doth aske agayne the promise, the promise (I say) done through mercye, but the which ought now to bee restored through righteousness. The crowne then whiche Saine Paule hath strived for, is the crowne of righteousness : but it is of Gods righteousness, and not of his. This is trulye a iust thing, that he doth restore that whiche he hath sayde : but he oweth that whiche he hath promised, and that is the righteousness of the whiche the Apostle did presume, euen the promise of God.

S. Barnarde vpon the Canticles,

sermon. 47.

Wherefore is that ? That is to the ende it doe trye and proue it selfe more strong, to be full of grace, when it dooth attribute all to the grace, that is the beginning and the ende : otherwysse howe shall it be full of grace, if it had any thing which

which was not of the grace? There is no place where grace shall enter, where meryte already hath taken place. Nowe then the full confession of grace, dooth signifie the fulnesse of the same grace in the soule of the confessor: For if there be any thing of it selfe, forasmuch as it is there, it is necessary that grace doth giue place vnto it: All that which thou imputest vnto meryte, is taken away from grace: I wyll none of the merite which putteth out grace, I am afrayd of all that which is of my selfe, which doth make me to be to my selfe, if it be not that peraduenture rather it should be I which causeth me to be to my selfe. Grace doth make me iustified freely, & so doth deliuer me from the seruitude & bondage of sinne. We haue not chosen mee, but I haue chosen you, and I haue not founde thy merytes for to chose thee: but I haue preuented thee: even so then I haue espoused and marryed thee in fayth, and not by the workes of the lawe. I haue ioyned thee in righteousnesse, but in the righteousnesse wich is through fayth, and not of the lawe: It resteth that you iudge right iudgement, betwene thee and mee,

Grace cannot bee vwhere merite hath taken place.

Grace doth iustifie vs freely.

Iohn. 15.

Oseas. 2.

that

that is to say, the iudgement in the which I haue fianced thee, where it is manifested that thy merite hath not bene the meane, but only my pleasure. For beholde the iudgement, that thou doe not exalt thy merit, that thou do not preferre the works of the lawe: that thou doe not preferre the charge of the heate of the daye: But that thou doe knowe rather to haue all thy hope and trust in fayth, in mercye, and kyndenesse.

*Augustine of the predestination of
Saintes.*

Man's merites shall keepe silence here, which were lost in Adam, and the grace of God shall reygne as it reygned by Iesus Christ.

*Saint Augustine vpon the 139.
Psalme.*

The Saintes doe attribute nothing to their merites, but all to the mercie of God.

*Augustine in the 2. Quinquagesima.
Psal. 88.*

When man doth see and perceyue that all þ goodnes that he hath he hath it not of himselfe, but of his God: he doth see þ all
that

of good workes.

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that which is prayſed in him, is not of his merites, but of the mercy of God.

Chryſoſtome vpon Genesis.

Homilie. 33.

All our workes whiche doe followe the thankfull calling of God, are as debtes which we doe render vnto him: but his benefites are of grace, beneuolence, and pure liberalitie.

Ve are indebted vnto God with all oure vvorkes.

S. Hilarie vpon S. Mathew, in the 20.

Canon, vpon this place, called the labourers.

Truly no hyre is not of gift, for it is due for the worke. But God hath giuen vnto all men grace freelye, in iustification of fayth.

Augustine in his Quinquagesima psalm. 137.

I doe not say vnto the Lorde that he shoulde despise the worke of my handes: It is very true, that I doe seeke the Lord with my handes, and am not deceyued: but I doe not esteeme the workes of my handes, for I doe feare that if God behold them, that he should finde more sinne then meryte. This onely doe I say, pray, and desire that he doe not despise the worke of his

Ve ought not to esteeme our vvorkes.

his handes. O Lorde then see and beholde thy worke in me, and not mine: for if thou doest see mine, thou wylt condemne it, if thou seest thine thou wylt rewarde and crowne it, and in deede all the good works which I haue, are come from thee.

S. Barnard vpon the canticles

sermon. 61.

Safetie in
the vounds
of our Lorde.

Our merite
is of the
mercie of
the Lorde.

Where shall those that are weake find true rest and safte but in the woundes of our sauour? I doe dwell there so much the more safely, for that he is puyssant to saue. The worlde is nigh vnto me, to trouble me, my body doth molest and griue me, the deuill also lyeth in wayght to catche me: I wyl not fall bicause that I am stayed vpon a sure rocke. If I haue greuously sinned, my conscience is troubled, but it shall not be confounded, when I shal remember the woundes of the Lorde. &c. Afterwarde he concludeth, saying, my meryte is the mercye of the Lorde, I am not pooze of merytes, whilest that the Lorde is ritch in mercye. So muche the more as the mercyes of y Lord are great: so much the more do I abound in merits. Shall I sing my righteousnesse O Lorde? I wyl

I wyl remember thine only righteous-
nesse, for the same is myne, forasmuche as
thou hast bene made for me the righteous- I. Cor. I.
nesse of God thy father.

*S. Barnarde vpon the psalme: Who so
dwelleth. &c. sermon. 15. psalm. 91.*

Behold all the merytes of man, is to
put all his hope and trust in him whiche
doth saue man wholy.

*Augustine vpon the. 88. psalm, in
his fyrste treatise.*

I might despayre bicause of my great sinne, and through my infinite negligences, if the sonne of God had not taken our fleshe. Afterwarde he sayth: all my hope, all the assurance of my confidence, is put in his precious bloud, the which hath bene shedde for vs, and for our saluation. In him my pooze hart doth take breath. And trusting altogether in him, I desire to come vnto thee O father, hauing not my righteousness, but that of thy sonne Iesus Christe.

The sonne
of God hath
taken oure
proper flesh,
vvhetherby vve
haue firme
assurance.

*Augustine writing vnto Boniface
the. 3. booke. Chapter. 5.*

All the faithfull people which doe sigh
and grone vnder the burthen of their cor-
ruptible

Iesus Christ
hath satisfi-
ed for our
sinnes.

ruptible fleshe, and inclosed with this pre-
sent life, haue this only hope, that we haue
a mediator (to say Iesus Christe) whiche
hath satisfied for our sinnes.

Augustine vpon the. 32. psalm.

and the. 109. psalm.

The Lorde is faithfull who made him
selfe debter vnto vs, not in taking any
thing of vs, but in promising vs all
thinges freely.

*Augustine in the first Quinqua-
gesima. psalm. 31.*

The proude
reioyce in
their ovne
strength.

¶ What are you which secretely doe
take pleasure or delight in your owne ver-
tue? ¶ proude infidells which doe reioyce
your selues in your strengthes? If you doe
beleue hereafter in him which doth iusti-
fie the wicked, your fayth shall be compted
for righteousness: Reioyce you righte-
ous in God, and be mery: and wherefore?
Bicause you are righteous: and whereof
are ye righteous? The same is not
through your merytes, but through the
grace of God: whereof are you righteous?
But for bicause he hath iustified you by
fayth, and knowledge, the which without
your merytes, he hath giuen vnto you?

Also

of good workes.

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Also in the same booke.

Unto him sayth the Apostle, whiche
doth the workes, the higher is not impu-
ted according to grace, but according to
the debt: If thou wilt seperate thy selfe <sup>To boast
vpon merits</sup>
from grace, bolste thy selfe of thy merites: is to be se-
perate from
Truly God doth knowe very well what
thou art, and what thing he ought to giue grace.
vnto euery one. And he whiche dooth not
good workes, and which after many euills
that he hath done beleeueth in God, who
iustifieth the sinner, whiche beleueth in
him his sayth will iustifie him: Euen as
Dauid sayth: Blessed is the man whome
the Lorde accepteth, and iustifieth without *Psal. 32.*
workes: and how is he iustified? But for-
asmuch as he receiueth of God righteous-
nesse: and what righteousness? the righte-
ousnesse of sayth the which God giueth
without any good workes preceeding, but
not without good workes following after:
for righteousness of sayth profiteth not, if *Iames. 2.*
after the sayth receiued man doth not ex-
ercise him selfe in all good workes.

In the same.

I doe not account thy workes good, <sup>Good vvor-
kes are the
fruite of</sup>
what soeuer they be, if they doe not pro-
ceede sayth.

H. i.

Of merite and
ceede from the good roote of fayth,
In the same.

God doth not giue vnto thee the payne
and punishment whiche thou hast well de-
serued: but he doth giue vnto thee the grace
not deserued nor due. He oweth vnto thee
punishment, and he giueth vnto thee mer-
cie, and doth pardon thee. Begin then to
be in fayth through the forgiuenesse of thy
sinnes.

Gregorie vpon Ezechiel, the first
booke, homilie. 7.

Rom. 8.

Then our iust aduocate doth defende vs
for iust at the iudgement, bicause that we
shoulde acknowledge our selues, and ac-
cuse our selues as vniust: Let vs not then
trust in our weepings, nor in our works,
but in the allegation of our aduocate.

Augustine in his booke of medita-
tions. Chap. 14.

Iohn. 17.

This is lyfe eternall, that they knowe
thee to be the only very God, and whome
thou hast sent, Iesus Christ, through a
right fayth, and through workes worthy
of fayth. For thy inestimable loue excee-
deth all knowledge, the which thou hast
shewed vnto vs throughe thy pietie and
good.

goodnesse, vnto vs whiche are vnworthy.
 For thy sonne our God in no sort toke the
 Angels: but he tooke the seede of Abrah-
 ham, being made like in all things vnto
 vs, without sinne. This is verily all my
 hope, and all my trust: for the porcion of
 euery one of vs is to y same Iesus Christ
 our Lorde, that is to saye, the fleshe and
 the bloude, and so where my porcion doth
 reygne, there I doe beleue that I shall
 reygne: there where my flesh is glorified,
 there I doe know my selfe to be glorified:
 there where my bloude doth beare rule,
 there I doe knowe that I shall rule. Al-
 though I be a sinner, yet I doe not distrust
 of the communication of this grace: and if
 my sinnes do hinder or let it, my substance
 doth require and aske it. And if my offen-
 ces doe shut me out, the communion of the
 nature doth not dypue me backe: but our
 Lord God is meeke and lowly, and loueth
 his fleshe and his members, and his bow-
 els in himselfe, which is God, and in Je-
 sus Christ our Lorde, most meeke and lo-
 uing and gentle, in whome we are raysted
 vp, and are already ascended into heauen,
 and already sitting in the celestiall place.

Heb. 2.

Our proper
 flesh and our
 proper blud
 is in Iesus
 Christ, and
 there vwhere
 hee doth
 reygne, vve
 doe reygne
 vvith him.

Mat. II.

Ephes. 5.

Genes. 2.

Our fleshe doth loue vs, and we haue in him the prerogative of our bloude: for we are his members and his fleshe, and finally he is our heade, of whome all the bodie doth depende (as it is witten) bone of my bones, and fleshe of my flesh, and they shall be two in one fleshe: this mysterie here is great, I saye in Christ and in the congregation, sayth the Apostle.

Augustine in his manuel. Chap. 22.

The death
of Iesus
Christ is
our merite.

All my trust and hope is in the death of my Lorde: his death is my merite, my refuge, my helth, my life, & my resurrection: my merite is the mercy of God. I am not pooze of merite, so long as the Lorde of mercie shall be in being: & if the mercies of the Lorde are great, I am great in merites: the more puissant he is for to saue, so much the more am I assured.

Augustine in his manuel. Chap. 23.

I haue committed a great sinne, and do feeble my selfe culpable of a great many of sinnes, and yet I will not despayre. For where sinnes haue abounded, grace hath more abounded. He which hopeth not to haue pardon of his sinnes, he denyeth that God is mercifull: he doth great iniurie

vnco

unto God, which distrusteth of his mercy,
as much as he can, he denyeth that God
hath loue, truth, and strength, in whiche
things consisteth all my hope, that is, in
the loue that he hath towards me, to make
me his adoptiue sonne, in the veritie of his
promise, and in the puissaunce of his re-
demption. Let my foolish thought nowe
thinke, and murmur as long as it will,
saying: but what art thou? and what is
this glorie? and by what merites thinkest
thou to haue it? Then I doe aunswere: in
good fayth I doe knowe verie well vnto
whom I submit my selfe, and that through
great loue he hath made me his adoptiue
sonne, and is true in his promises, and of
power to fulfill them, and it is lawfull for
him to doe all that pleaseth him. I cannot
then bee afrayde of the multitude of my
sinnes, if I doe remember the Lordes
death.

*S. Ambrose in the booke of Iacob.
and of blessed life.*

Euen as Iacob hauing not of his meate
the elderhippe, hid him selfe vnder the ha-
bite of his brother, and apparayled him
selfe with his coate, the which did giue a
most

Genes. 27.

most sweete saour : and in this manner presented him selfe vnto his father, to receiue to his profite the blessing vnder the person of another: so it is necessary that we doe cloth our selues, and put on the righteousness of Iesus Christ through fayth, and that we doe hide our selues vnder the deuine purite of our eldest brother, if wee will be accepted and taken for righteous before God : And truly the same is the true veritie : for yf we doe appeare before God, not clothed with the righteousness of Iesus Christ, without doubt we shall be iudged worthy of eternall damnation.

*S. Ambrose vpon the .4. chapter
of the Epistle to the
Romaines.*

*Psal. 32.
Rom. 4.*

They are manifestly blessed, vnto whom without labour, or without any workes iniquities and wickednesse are pardoned and the sinnes couered, not requiring of them any workes of penance, but that they doe beleue onely.

*Ambrose vpon the 3. Chapter of the
Epistle to the Romaines.*

Rom. 3.

They are iustified freely throughe his grace, bicause that not doing anye thing,

thing, and not rendering the lyke, by onely fayth, they are iustified through the gift of God.

Augustine in his booke of 50. homilies. Homilie. 14.

The Lord will giue vnto me the crowne 2.Tim.4.
as a iust and righteous iudge. For hee which beholdeth, after that he hath beheld the worke, cannot deny the reward. I haue fought a good fight, that is a worke: I haue fulfilled my course, that is a worke: I haue kept the fayth, that is a worke: There remayneth for mee the crowne of righteousnesse, that is the rewarde. But thou doest nothing to the rewarde, and in the worke thou hast not wrought alone: thou hast the crowne of him, but the worke is of thee: and yet it is not but throughe the ayde of him. I haue fought, I haue ended and fulfilled my course, I haue kepte the fayth. He doth rewarde the goodnesse, but what goodnesse? Such as he hath giuen. Hath not he giuen vnto thee to fight a good fight? If he hath not giuen it, what is that that thou sayest in another place: I haue laboured more abundantly I.Cor.15.
than they all: yet not I, but the grace of 2.Tim.2.

God which is in me : In that then that he hath ayded thee, and that he hath giuen vnto thee, thou hast fought a good fight, and hast fulfilled thy course, and hast kept the fayth. Pardon mee (Apostle) I doe knowe nothing of thine owne, but the euils. Pardon me (Apostle) we doe speake it bicause y thou hast taught it : I do heare him which confelleth himselfe, and I doe not finde that he is vnthankfull. Truly in all that thou art instructed of thy selfe, we can knowe nothing but euill. Then when God doth crowne thy merites, he crowneeth nothing but his giftes, to the ende, that none be wahren proude of such fayth, oz of such puritie in good workes through his free will.

*Augustine vpon the wordes of the
Apostle sermon. 15.*

Thou shalt doe the worke of God, not only bicause thou art a man, but also bicause thou art iust and righteous : for it is better to be righteous then to be a man : if God hath made thee a man, and that thou makest thy selfe righteous, thou doest a better thing then God hath done : But God hath made thee without thy selfe, for
thou

He vvwhich
maketh him
selfe righte-

thou hast giuen no consent vnto God for to make thee : how shouldest thou consent, which wast not then borne ? He then which hath made thee without thy selfe, doth he not iustifie thee without thy selfe ? He hath then made him which giueth not his consent : but he iustificieth him whiche giueth thereunto his wyl and consent, yet he doth iustifie thee, to the ende it shoulde not be thine owne righteousnesse, and that thou shouldest not turne thy selfe to hurt, detryment, and vnto filthynesse : And shouldest be found in him, not hauing thy owne righteousnesse, which is by the law: but that which is of God, through the fayth of Iesus Christ, (that is to say) the righteousnesse of fayth, for to knowe it, and also to knowe the vertue of his resurrection, and the fellowshippe of his afflictions, and that same vertue, shall be the fellowshippe of the afflictions of Christe that shall be thy vertue.

*Augustine in the first Quinquagesima:
in the Prologue of the. 31. psalm.*

Who be those that are blessed ? Are not those they in whome God did finde no sinne ? No, for he did finde it in all men, for

ous, doth more than if he made himselfe a man.

Phil. 3.

Psal. 32.

Rom. 3.

Rom. 4.

IF GOD
should re-
vvarde our
vvorkes, he
should finde
them alto-
gether vvic-
ked, & vvold
condemne
vs.

for all haue sinned and are destitute of the
glory of God. If then sinne be found in all,
it followeth that none are founde blessed,
but those whose sinnes are pardoned:
Therefore hath he even so praysed the
same. Abraham beleued God and it was
rekened vnto him for righteousness: but
vnto him which doth the worke, that is to
say which doth presume of workes, and
which by the meryte of the same saith, that
the grace of faith is giuen vnto him: The
rewarde is not imputed according to the
grace, but according to the debt. What is
this but that our rewarde is called grace?
if that be grace, it is giuen freely? What
is this that is giuen freely? It is that
thou hast done no good thing, and yet the
forgiuenesse of thy sinnes, is giuen vnto
thee, if thy workes be considered, they shal
be founde all wicked and euill: if God
should render that which is due to such
workes, truly he shoulde condemne them:
God doth not render vnto thee the punish-
ment due, but he doth giue thee grace,
which is not due vnto thee.

Augu-

of good workes.

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Augustine in the fyrst Quinquagesima, vpon the. 31. psalme :

verse: Lorde I haue
hoped in thee.

O Lorde deliuer me, and redeeme me
through thy righteousnesse. For if thou
doe consider my righteousnesse, thou con-
demnest me, deliuer me through thy right-
eousnesse : for the righteousnesse of God
is ours, when it is giuen vs : but it is cal-
led the righteousnesse of God, to the ende
that man doe not esteeme or thinke to haue
righteousnesse of him selfe. For as the A-
postle saith, vnto him which beleueth in
him, which iustifieth the infidell or vnbe-
leeuing man : What is he that iustifieth
the infidell ? He which maketh the infidell
righteous. What is he that is not saued
freely ? Is it he vnto whome the sauiour
doth finde nothing for to crowne him, but
for to condemne him. He doth not finde
the merytes of goodnesse, but he findeth
the merites of euill : if he doe as mooste
truly it is purposed and set forth by the
rule of the lawe, the sinner ought to be
damned : if he doe after that rule, whome
shall he deliuer ? For he hath found them
all

Gods right-
eousnesse
giuen vs is
ours.

Ma hath no
righteous-
nesse.

Rom. 3.

Rom. 7.

all sinners : he is come alone without sinne, who hath sold vs sinners. The same the Apostle speaketh, saying : all men haue sinned and are destitute of the glorie of God, he doth deliuer thee and not thou thy selfe, bicause thou canst not deliuer thy selfe : whereof dost thou vaunte and boaste thy selfe ? Wherefore dost thou presume of the lawe, and of righteousness ? Dost thou not see that which shall heale thee inwardly, is against thee ? Dost thou not heare the rebell and the confesser, and him which desireth ayde and helpe in the battayle, saying : O wretched man that I am, who shall deliuer me from this body of death, the grace of God through our Lorde Iesus Christe : wherefore y grace bicause that it is giuen freely without merytes preceeding, but the benefites of God haue preuented it.

S. Ambrose vpon the Epistle vnto the Romans chapter. 34.

Bicause that without the workes of the lawe, faith is reputed for righteousness, vnto him which beleueth, that is to say vnto the gentill which beleueth in Christ, as it was repnted vnto Abraham:
how

how then doe the Jewes thinke to be iustified by the workes of the lawe, of the iustification of Abraham: seeing Abraham to be iustified, not through the workes of the lawe, but only through faith? The lawe then taketh no place, when the iustified is iustified only through faith, before God: according to the purpose of the grace of God. Euen so ought it to be ordained, to the ende that the lawe doe cease and that we demaund only faith, of the grace of God for our health and saluation. As also David saith, confirming the same, by the example of the Prophet: The blessednesse of man, is in him, vnto whome God, imputeth righteousness without workes. He calleth those blessed, vnto whome God hath confirmed the same, without labour and without any obseruations, through faith only they are iustified with God: he declareth then the blessednesse of the time, in whiche Christe was borne: as also the Lord did, saying: That many Prophetes and iust men haue desired to see those thinges which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

Abraham
iustified thorough
sayth
only before
the lawe.

Onely faith
doth saue vs.

Psal. 32.

Mat. 13.

*Augustine vpon the words of the Lord
in the mountayne. Sermon. 7.*

O thou Christian take heede, take heede
(I say) of pride : for although that thou be
a follower of the Saintes, yet repute al-
wayes euery thing to the grace of God :
for the grace of God hath done it in thee,
and not thy merite which hath had anye
abyding in thee. &c.

Augustine vpon the Apostles words. Ser. 15.

Ephe. 2.

By grace are yee made safe throughe
fayth, and not of your selues : but it is the
gyft of God, not of workes, least perad-
uenture thou doe say : I haue deserued it,
and therefore I haue receyued it : doe not
thinke that thou hast receyued it in de-
seruing it, thou which shouldst not deserue
it, if thou didst not receyue it. Grace hath
gone before thy merite, grace commeth
not of merite, but merite commeth of
grace : for if thou hast bought grace tho-
rowe thy merite, then thou hast not recei-
ued it freely : thou wilt saue thē (sayth he)
freely, thou doest find nothing in thē, for to
saue thē, and yet neuerthelesse thou doest
saue them. Thou giuest freely, thou sauest
freely,

God giueth
his grace
freely, be-
cause he can
finde no-
thing for to
saue.

freelye, thou precededst all merites, to the ende that merites doe followe thy giftes: thou giuest altogether freely, for thou findest nothing for to save, but many things to condemne.

Augustine vpon the wordes of the Lorde in the mountaine. Sermon. 7.

In this time the remnant haue bene saued through the election of grace. But if it be through grace (sayth he) then it is not through workes: that is to saye, doe not nowe eleuate nor exalt thy selfe vpon thy merite, otherwise grace shall be no more grace. For if thou presumest vpon thy workes, then the reward is giuen thee, and grace is not giuen thee: but if it be grace, it is then giuen freely: I doe now 2. Cor. II. demaunde of thee thou sinner, dost thou beleue in Christ? I doe beleue. And what dost thou beleue? that thy sinnes generally maye be pardoned through him freely. Thou hast that that thou hast beleued. O grace thankfull ye giuen: Thou righteous person what dost thou beleue? That thou canst not keepe without Gods his righteousness. Then impute vnto sayth all that of which thou art righteous, and

The righteous cannot abyde in righteousness if he be not holpen.

and in þ thou art a sinner, impute it to thy infidelitie. Be thou thine owne accuser, and he shall be thy forgiuer. But euery crime, all euill, and all sinne commeth of oure negligence, and all vertue and holynesse is of the indulgence of God.

Augustine vpon the 43. psalme, vpon the verse, And redeme vs for thy names sake.

That is to saye freely, bicause of thy name, not for my merite, forasmuche as thou hast vouchsafed to doe it, bicause that it pleased thee to doe it, not that I am worthe that thou doe it. For in as muche as we haue not forgotten thee, & that our hart is not retired and plucked back from thee. And that we haue not stretched out our hands vnto another God: howe haue we power to doe the same? but through thy ayde, but through thy worde, speaking inwardlye and exhorting vs: and thereby also thou doest not leaue of, or cease to helpe and ayde vs: of whome wee haue the power. Then be it that wee are patient in tribulation, or be it that we be ioyfull in prosperitie, redeme vs not thorowe our merite, but bicause of thy holpe name.

name.

*S. Hilarie vpon S. Mathew, in the
9. Canon.*

The same moued the Scribes that sinne shoulde be pardoned by a man, for they regarded and behelde nothing in Iesus Christ but manhode, and that the law could not release that which was pardoned of him, for only faith iustifieth: and afterwards the Lorde behelde inwardly their murmuring and sayd that it was easie for the sonne of man to pardon sinnes in earth: but neuerthelesse none can pardon sinnes but God only: wherefore hee which doth pardon them is God, for none doth pardon but God.

Math. 9.

Rom. 3.

*He vvhich
doth pardon
sinnes is god*

*Augustine vpon the wordes of the
Apostle. Sermon. 2.*

By grace are wee made safe through faith and not of our selues, but it is the gifte of God. Truly there are men that are vnthankfull to grace, which doe attribute much to the poore and wounded nature: It is true that when man was made that he receyued great force of free will, but he lost it in committing sinne, he sayned in death, and was made feeble. &c.

Ephe. 2.

*Free vwill
lost by sin,*

I. i.

Againe

Againe in the same Sermon.

We are very much constrainned to complayne of our bretheren which gain-
say and speake against the grace of God,
not against the secrete, but against the
cleare and manifest grace, he is to pardon
the Jewes: but what shall be done to the
christians? Wherefore are they enemies of
þ grace of Christ? Wherefore do they pre-
sume of them selues? Wherefore are they
vnthankfull? For wherefore is Christe
come? Was not nature here? Was not
nature shee which hath deceyued you in
praying? was not shee the lawe? But
the Apostle sayth if righteousness came
by the lawe, it followeth then that Christ
dyled in vayne: That whiche the Apostle
sayde of the law vnto the Jewes, the same
say we of nature vnto those here. Then if
righteousnesse is by nature, Christ died in
vayne. The same then which was sayde
to the Jewes, we see in those here. They
haue a feruent mynde to Godwarde, but
not according to knowledge. For they, be-
ing ignorant of the righteousness of God,
and going about to establishe their owne
righteousnesse, haue not bene obedient to
the

Gala. 2.

If the strength
of our na-
ture could
iustifie vs,
then Christ
dyled in vayne.

Rom. IO.

the righteousnesse of God. My brethren
heare with me, where you shall finde such,
doe not conceale nor hyde them. Let not
peruerse and wicked mercie be in you,
where you shall finde such, in no case hide
them: rebuke those that speake agaynst
it, and those that do resist the same, bzing
them vnto vs.

Augustine vpon the Apostles words. Ser. II.

He hath made vs, and not wee our sel-
ues. The holy spirite hath foreseene that
some shall saye, that God hath made them
men. But that they shoulde make them-
selues righteous, he hath foreseene them,
he hath admonished and warned them,
and hath called them backe agayne from
that pryde, saying: That it is he that
hath made vs, and not we our selues. For
to what purpose hath he added, and not
we our selues, in asmuch as it sufficeth to
say, that it is he that hath made vs. What
is the same? But that hee woulde admo-
nishe vs of that doing, of which men saye,
that we are made of our selues (that is to
say) that we haue bene righteous, we are
made righteous of our free will: when we
were created, we receyued free will: then

Psal. 100.

A. ii.

where

Gene. 2.

If vve haue
povver to
iustifie our
selues, vve
neede not
pray vnto
God to iu-
stifie and
make vs
cleane.

where we are righteous, we doe the same
of our free wil. Wherefore do we yet inuo-
cate and call vpon God, & he doe make vs
righteous, in asmuch as we haue & power
of our selues to make our selues righte-
ous? Beholde, beholde him that hath
made vs both righteous and vnrightheous,
and not we our selues. The first man was
created of nature without faulte, without
vices, he was created right. But that
which he did, is most euident, that in fal-
ling from the hande of the potter, he was
broken. Afterwards he sayth: Then God
did shew vnto mā how much worth fre wil
maye be without God, we haue proued
howe auayleable it is without God: ther-
fore haue we bene made miserable, bicause
that we haue proued what power we haue
without God. Beholde man was made
good, and through free will he was made
euill. Then when shall the wicked man be
a good man, in forsaking God through
free will. He being good, coulde not kepe
himselke good. Nowe he being euill, can
he make himselke good? When hee was
good, he coulde not keepe himselke good.
And when he is euill, he sayth, I do make
my

of good workes.

IOI

my selfe good. What doest thou being euill, when thou art lost being good, except that he which continueth alwayes good, doe not repayre and amende thee?

Augustine writing vnto Paulinus.

IO6. Epistle.

What is he which shal seperate vs from that masse or burthen of perdition, and from that sight, but only he which is come to saue that whiche was lost? Of whome also the Apostle being asked, say: who is he that doth iudge or discerne thee? where if man say, it is my fayth, it is my will, it is my good worke: It may be answered him agayne: and what hast thou that thou hast not receyued? If thou hast receyued it, why reioycest thou as though thou hadst not receiued it? And yet neuerthelesse all this is sayde, not that man shoulde reioyce: but hee that reioyceth, shoulde reioyce in the Lorde, and not of workes, to the ende that none doe exalte himselfe: not that good workes are frustrate thorowe that faythfull cogitation. Howe is it that God will rewarde euery man according to his deedes? And y vnto euery man which doth good, shall be ren-

Mat. 18.

Luk. 19.

I. Cor. 4.

I. Cor. I.

2. Cor. 10.

Ierem. 9.

Rom. 2.

Psal. 62.

Mat. 16.

J.iii.

Dyed

Apoca. 22.

Galat. 5.

Rom. 5.

Rom. 12.

Ephe. 4.

I. Cor. 12.

dzen prayse, honoz and peace : but bicause that woꝝkes are of grace and not grace of woꝝkes : foꝝ faith which woꝝketh by loue is nothing woꝝth , if the loue of God bee not spꝛeade abꝛoade in our heartes by the holy Ghoſte, which is giuen vnto vs : yea we haue not that faith , if God doe not deale to euery man the measure of faith. &c.

Augustine writing to Valentin

46. Epistle.

Iam. I.

Euery good gift and euery perfecte is from aboue , and commeth downe from the father of lightes : and let no man say that the grace of God is giuen vnto him eyther by the merites of woꝝkes, oꝝ by the merite of his prayer, oꝝ by the merites of his faith : And that he doe not esteeme that to be true, which the Heritickes say, that the grace of God is giuen vnto vs according to our merites, the which is altogether false : But the grace and mercie of God doth conuerte man, of whom the Psalmist sayeth. The mercie of my God shall goe before me, to the ende that he that is an infidell be iustified, that is to say, that of an infidell he be made a righteous man : and that he doe begin to haue
good

The grace
of God not
giuen vnto
vs by our
vvorkes.

Psal. 59.

good merites, the which God shal crowne
when the world shal be iudged.

*Augustine in his booke of the true
definition of faith.*

There is neyther Saint nor righteous man which is without sinne, and yet neuerthelesse he leaueth not of nor ceaseth therefore to be holy and iuste, inas-
much as through affection hee holdeth sanctification: for we are not holy through the force and strength of mans nature: but we doe obtayne sanctification through the grace of God, whiche dooth ayde and helpe our purpose. And therefore all the Saintes truely doe declare them selues to be sinners, for truely they haue inough for to lament and bewayle. And although that their consciences doe not rebuk them, yet they haue to lament, bicause of the nobilitie and vncostancie of nature subiecte to preuarication.

There is no Saint vvhich is vvithout sinne.

*Psal. 143.
Iob. 9.*

S. Ierome against the Pelagians.

A certayne man of our wryters hath very well affirmed, the Philosophers to be the Patriarkes of Heriticks, & to haue defiled the puritie of the Church through peruerse doctrine, insonmuch as that they

Rom. 7.

The ende of
vertue is but
a beginning.

doe not knowe that, which they speake of mans fragilitie or weakenesse. Whereof should earth and ashes boast them selues? In asmuch cheifely as of them the Apostle speaketh, saying: I see another law in my members, &c. And againe, I doe not that good thing, which I would, but that euill doe I, which I would not. If he doe not that which he would, how can that be true, whiche is sayde, that man may bee without sinne if he will? By what reason may he be that which he will, when the Apostle affirmeth that he cannot accomplishe and fulfill that which he desireth? When I shall thinke my selfe to be come to the ende of vertues, then shall I but beginne: the onely perfection of men is to acknowledge them selues imperfect.

Chrysostome in his imperfect worke. Chapter. 6.

Galat. 5.

If euery one doe consider the motions, or mouinges of his flesh, he shall be founde to do no goodnesse: for all goodnesse is accomplished of vs, in gainesaying and speaking against our selues, bicause that the nature of the flesh is contrary to goodnesse.

S. Ierome

*S. Ierome against the Pelagians
firſte booke.*

Then are we righteous when we doe
confesse our ſelues to be ſinners, and our
righteouſneſſe is not of our owne proper
mertie, but conſiſteth in the mercy of God:
for the Scripture ſaith, the righteous
man is an accuſer of him ſelfe, in the be-
ginning of the worde.

Our righte-
ouſneſſe is
only of the
mercy of
God.

*S. Barnard in his .5. Sermon
of dedication*

Who ſhall be ſaued? Say the Apo-
ſtles to the Sauour? And he ſaide vnto
them, things which are vnpoſſible with
men, are poſſible with God. This is all
our truſt, this is all our conſolation, this is
all the reaſon of our hope: but we whiche
are already certayne and ſure of the poſſi-
bilitie, what doe we determine of the wil?
Who knoweth whither he be worthy of
loue or hatred? Who hath knownen the
minde of the Lorde? Or who was his
counſeller? Now it is here neceſſary for
vs that fayth doe helpe vs: It behoueth
here that the truth doe ayde vs, inſomuche
as that which is hid from vs in the heart
of the father, be reueled vnto vs by his ho-
ly

Luk. 18.

*Rom. II.
Eſay. 40.
I. Cor. 2.
Sap. 9.*

It behoueth
that faith do
ayde oure
debilitie.

ly spirite : and that his spirite in giuing
witness, doth perswade our spirites and
mindes that we are the children of God,
that he doth perswade vs in calling, in iu-
stifying vs freely through faith. &c.

Gregory in his morales. 22.

booke. 6. Chapter.

There are also some men, who in do-
ing any good thing, doe forget inconti-
nently their sinnes, and doe fasten the eye
of the hart in the consideration of the good
works that they doe, & thereby doe esteeme
& thinke themselves already holy : where-
fore among y^e goodnesse that they do, they
take away y^e remembrance of their faults :
in the which peradventure they are yet still
trapped : who if they did consider dili-
gently the rigours of the Iudge, they
would more feare their euils, then they
would reioyce of their imperfect good-
nesse : They ought to regarde rather that
they are debtors of thinges y^e they ought
to doe, that they haue not payed by their
good works the parte already due. And
so after the manner of the trauayler, we
ought by no manner of meanes to regarde
or marke what way we haue walked in,
but

W^e are
debtors to
God.

but what way we haue yet to walke in : we ought then rather to behold the goodnesse which we haue not yet done, then those of which we doe reioyce our selues to haue already done : and the elect are often times tempted with such vices, and oftentimes it is rysen in their heartes to bring them in remembraunce of all the goodnesse that they haue done, and to reioyce themselves of the band of assurance. But if they be truly elected, they will turn away their eyes from thinking of the same, wherein they doe please themselves, and keepe backe in them all the ioy of the goodnesse which is already done, and be sozie for those which they knowe to be by no maner of meanes done. They doe esteeme themselves vnworthye, and they onely do not see their goodnesse which are of all men seene by good example. &c.

Of iustification of

Fayth.

Augustine in the first Quinquagesima, in the prologue of the 31. psal.

TRuly the Apostle Saint James in *Iam. 2.*
his Epistles hath praised the works
of

S. Paule and
S. Iames are
not contra-
rie the one
to the other.

of Abraham, agaynst those which woulde not do any good, and which presume themselves of fayth: of which Abraham, Saine Paule hath praysed his fayth, and yet the Apostles are not contrarie the one to the other: but he speaketh of the work which is knowne to all men (that is to saye) that Abraham did offer his sonne vnto God, for to doe sacrifice. That is a great worke, but that is of fayth. I doe prayse the buylding of the worke made vpon the foundation, but I doe beholde the foundation of faith. I doe prayse the fruite of the good and iust worke, but I acknowledge the roote in fayth. For if Abraham did those things without right fayth, nothing woulde haue profited him, whatsoeuer worke it hadde bene. Furthermore, if Abraham did keepe so the fayth, that when God commaunded him to offer his sonne for sacrifice, hee thought in himselfe, I will not doe it, and yet neuerthelesse I doe beleue that God will deliuer me, although that I doe contemne and despise his commaundements. Fayth without workes shoulde be deade, and shoulde abyde as a drie roote, barren, and without fruite. What then? we ought
not

not to preferre workes before fayth: that is to say, nothing is sayde to be well done before fayth: although that they are esteemed of men praysle worthe, yet notwithstanding they are vayne. And me thinketh that they are like vnto great strengths, and vnto the easie course out of the waye. Let none then esteeme his workes. &c. Afterwards he sayth: Let vs not then obiect the Apostle Saint James to Paule, but the same Paule to himselfe, and let vs say vnto him by this worde: thou doest suffer vs somewhat to sinne without punishment, when thou sayest: wee doe esteeme man to bee iustified thorowe fayth withoute *Rom. 4.* workes: but thou wilt saye to the same, *Galat. 5.* fayth worketh by loue. How am I so much assured by the same, if I doe nothing? yea, I shall not bee counted by the same to haue trust in the good fayth, if I doe not worke by loue. O Apostle I doe heare thee, wilt thou here praysle vnto me fayth without workes? But loue is the worke of fayth, which loue cannot be ydle, that it doe forsake all euill, and doe all the good that it can. And what maketh loue? Declayne from euill, and doe good. Praysest thou

Loue cannot be ydle, for it forsaketh euil, and doth good.

I. Cor. 13.

thou then sayth without works? And thou sayest in another place: If I had all fayth, so that I coulde moue mountaynes out of their places, and yet had not loue, I were nothing: then if fayth doe not profite any without loue, and that there where loue shall be, it behoueth that it work (for faith worketh by loue) howe then is man iustified without workes? The Apostle answereth: O thou man, therefore haue I sayde this thing vnto thee, that thou doe not presume of thy workes, and that thou doe not thinke to haue receyued the grace of fayth thowowe the merite of thy workes: Presume not then of workes before fayth, acknowledge that fayth hath founde thee a sinner, and if the fayth which hath founde thee a sinner, hath made thee righteous, then it doth finde him an infidell whiche it hath made righteous. The fayth (sayth he) is counted for righteousness vnto him, which beleueth on him that iustificieth the vngodly.

Rom. 4.

*Augustine in his booke of the 83.
questions. 76. Chapter.*

If any man doe departe out of this life immediatly after þ he hath beleued the iustifica-

Iustification of faith abideth with him: and commeth not to him by any workes precedent, or going before (for it is not giuen through merite but through grace nor through workes following, bicause that he is not permitted to be in this life:) and therefore the two sentences of the two Apostles, Paule and Iames, are not contrary the one to the other: For the one saith that man is iustified through faith without workes: And the other saith that faith is dead without workes: for Paule speaketh of workes whiche goe before faith, and Iames speaketh of workes which doe followe faith.

Rom. 4.
Iame. 2.
The meaning of S. Paule, and of S. Iames, and howe vvee ought to vnderstand them.

Origene vpon the Epistle to the Romans. 3. booke. 3. Chapter.

The onely iustification of God, sufficeth so, that he which beleueth onely is iustified, when in deede no workes shall be done by him. For the these was iustified through faith without the workes of the lawe: and vpon that faith the Lorde did not demaunde what that is that he had done before, and did not carry after that he had beleued what worke he shoulde doe, but receiued him as iustified through the

Luc. 7.

The vvorkes
of the law
serue no-
thing for
iustification.

Esay. 64.

the onely faith for to enter with him into paradise. Also that woman which is recei-
ted by the Euangelist the which did heare
at Iesus feete, thy sins are forgiven thee:
And again, thy faith hath saued thee, go in
peace: But also in many places of the gos-
pell, Iesus Christ hath vsed such wordes,
where he sayth, that the cause of saluation
is the faith of him which beleeueth. Man
then is iustified through faith, vnto whome
the vvorkes of faith serue nothing at all
for iustification. But where faith is not,
which iustifieth the beleeuing man, when
any one shall haue the vvorkes of the law,
neuerthelesse bicause they are not buyl-
ded vpon the foundation of faith, although
that in appearance they are good, yet they
cannot iustifie the worke, if it be without
faith: the which is the marke and token of
those which are iustified of God. And what
shall he be which wyl boaste him selfe of
his righteousness, when he heareth God
and the Prophet saying: all our righte-
ousnesse are as a menstruous cloth, where-
fore the only right glorie is in the faith
of Christ.

Augu.

*Augustine in his 50. homilies.**homily. 17.*

Peace be vnto the brethren, and loue
 with the faith of God our Father, and of
 our Lorde Iesus Christ. What hast thou, *I. Cor. 4.*
 that thou hast not receiued? If thou hast
 receiued it, why reioycest thou, as though
 thou haddest not receiued it? Did Abra-
 ham so reioyce? He reioysed of faith, what
 is the full and perfect faith? The same
 which beleueth that all our goodnesse are
 of God, yea faith it selfe. Againe the Apo- *I. Tim. 1.*
 stle saith, I haue obtayned mercie. O true
 confession? He doth not say I haue ob-
 tayned mercy bicause that I was faithfull:
 but to the ende that I should be faithfull,
 I haue obtayned mercie. Let vs come vn- *Gala. 1.*
 to the first works of Paule: Let vs behold *Act. 9.*
 Saule which did wax madde, let vs behold
 him in his crueltie: let vs behold him brea-
 thing out his threatnings, and thirstie af-
 ter bloude. This was the way of Paule,
 Christ was not yet his way: what had he
 in his heart? What had he but euill?
 Giue me his merites? Whiche if we doe
 searche his merites, they shall bee me-
 rites of damnation and not of deliuerance.

K.i.

Augu-

Augustine vpon the wordes of the
Lorde. Sermon. 40.

Iohn. 6.

Mat. 9.

Mat. 5.

All finnes
pardoned by
fayth.

Iohn. I.

The medecine of the soule, is the only propitiation for the sinnes of all, that is to beleue in Christ, &c. Afterwarde he saith: wherefore doe the children of God whiche beleue in him liue: for they are borne of God, by the adoption of grace, whiche is through the faith of our Lorde Iesus Christ. And therefore, welbeloued, it is not without cause that our Lord and Saviour saith, that same to be the only sinne of which the holy Ghost rebuketh the world, to wete because they haue not beleueed in him. He would then that the world should be repproued only of that sinne, that they doe not beleue only in him, to wete because that in beleeuing in him all sinnes are pardoned: he woulde that to be imputed, by which all the other are assembled. And therefore in beleeuing they are borne of God, and are made the children of God, for he hath giuen vnto them the power (saith he) to be the sonnes of God, euen to them that beleue in his name, &c.

Chry.

Chrysostome vpon the. 25. chapter
of Saint Mathewe, 2.

Tome. 2. homilye.

Come ye blessed of my father inherite *Mat. 25.*
ye the kingdome prepared for you from
before the beginning of the worlde : bi-
cause that you haue giuen that which you
cannot haue : receiue that which you shall
possesse eternally : for one graine that you
haue sown vpon earth, you shall haue an
hundred fold as much in heauen. For the
kingdome of heauen hath not bene crea-
ted suche as the righteousnesse of man
could merite it, but such as the power of
God might prepare it : for if he woulde
haue created the kingdome of heauen ac-
cording to the merites of mans righte-
ousnesse : Cruely he would haue created
it after mans workes : but because that
nowe he hath not ordayned the reward of
Saintes according to the reward of men,
but according to his greatnesse : therefore
hath he prepared the kingdome of heauen
in heauen, before that he created the saints
in heauen.

Mat. 19.

The king-
dom of hea-
uen not crea-
ted as man
coulede me-
rite, but as
God might
prepare it.

S. Barnarde vpon the first sermon of the
Annunciation of the virgin
Marie.

2. Cor. I.

Luk. 18.

No remissi-
on of sinnes,
but of God.

Rom. 8.

The testimonie of our conscience is our reioycing, sayth the Apostle : not such testimonie as the proud Pharisey had in his wicked thought, and seducing his master which bare witnessse of him selfe, whiche witnessse is true, which the spirite doth witnessse vnto our spirite. For I doe beleue that this witnessse consisteth in three things. First, and aboue all things, it is necessarie to beleue that thou canst not haue remission and forgivenesse of thy sinnes, but throughe the indulgencie of God. Secondly, thou canst not haue any good workes, except he himselfe doe giue them vnto thee. Finallye, that thou canst not merite eternall life for any workes, and it must be giuen thee freely. &c. Afterwardes he sayth : For we doe well know, that as for eternall life, the afflictions of this lyfe are not worthe of the glorie which shall be shewed vpon vs, although that one only man doth abide and suffer al. For mans merites are not suche, that for them eternall life shoulde be due of right,

or that we shoulde saye that God doth vs
wrong, if he doe not giue them vs by rea-
son of them. For though I shoulde holde
my peace, that all merites are the gifts of
God, insomuch that for them man is more
indebted to God, than God is to man.
What is that that all the merites doe in
respect of so great glorie; To conclude
what is he that is more excellent than the
Prophete, vnto whome the Lorde doth
giue so excellent a witnesse, saying: *I. Reg. 16.*
I haue founde a man according to mine
owne heart. And yet he had neede to saye
vnto God: Enter not into iudgement *Psal. 143.*
with thy seruant, &c. Let no man then de-
ceyue himselte, for if he will thinke well,
he shall finde without all doubt that he can
not with ten thousande men go to meete
him whiche commeth agaynst him wyth
xx. thousande. But these things which we
haue now spoken of, are not yet altogether
sufficient, but wee must the rather holde
them for a beginning and foundation of
fayth. Therefore if thou beleue that thy
sinnes cannot be put or blotted out but by
him agaynst whome onely thou hast sin-
ned, thou doest well. But adde yet one
K.iii. thing

thing more, to wete, that thou beleue also that thy sinnes by him are pardoned: Beholde the testimonies and witnesses which the holy ghost doth giue into our heartes, saying: thy sinnes are pardoned thee. For euen so doth the Apostle think, that man is iustified freely through fayth. In lyke maner as touching merites, if thou beleue that one cannot haue them but by him, it sufficeth not vntill such time as the spirite of fayth doth witnesse that thou hast them through him: Euen so it is necessarie that thou haue also witnesse, to wete, that thou doest come therevnto thorough Gods liberalitie. For it is he which pardoneth sinnes, which giueth merites: and yet neuerthelesse doth giue agayne the rewarde. For all his testimonies are most assured. For as to the remission of sinnes, I doe hold the passion of our Lord for a most strong argument. For the crye of his bloude hath had greater force than the bloude of Abel: in as much as he doth crie in the heartes of the electe, remission of all sinnes. For he was deliuered to death for our sinnes. And there is no doubt but that his death is more puissant

Luc. 7.

Rom. 3.

Let vs assure
our selues to
come to hea
uen through
the gift of
God.

Heb. 12.

Rom. 4.

sant and of greater force to doe good, than our sinnes are to doe euill. As touching good workes, his resurrection is an argument for me which hath no lesse vertue. Forasmuch as he is risen againe for our iustification: as touching the hope of reward, his ascension serueth for a witnesse, for he is ascended for our glorification.

Remission of sinnes is through the bloude of Christ.

Thou hast these three things in the psalm saying: Blessed is the man vnto whome the Lorde imputeth no sinne. And in another place, blessed are the men whose strength is in thee: Also in an other place? Blessed is the man whom thou hast chosen and receivest vnto thee, that he maye dwell in thy courte: such is the true glory (I say) which is within, for that dooth departe from him whiche dwelleth in our heartes through faith. But the sonnes of Adam seeking the glorye which commeth from man, will not haue that whiche commeth from one only God: and therfore in seeking it outwardly, they haue no glory in them selues, but rather in an other.

Ephe. 4.

Psal. 32.

Psal. 84.

Psal. 65.

Sixtus Pope of Rome, in his Epistle to the first tome of the Councils.

He that is doubtfull in the faith, is an

James. I.

R. iiii.

infidell,

infidell : wherefore let vs esteeme and iudge those which doe commaund vs to doubt of the fauour of God towards vs, not only to contende and strue againste the sentence of the true Catholicke church, but also to giue euill counsell to the health and saluation of the church.

S. Barnard in his .5. Sermon

in Quadregesima.

The trusting
to vvorkes,
auaileth no-
thing to seke
eternall life.

It may be that some doe not seeke, through humilitie euerlasting life, but as in the trust and confidence of their woꝝkes and merits, & I do not say this, that grace receiued doth not giue boldnesse to praye, but it must not be therefore that in the same they haue their hope and trust to obtayne it : for that only doth giue the giftes promised, to the ende that of the mercy of God which giueth those thinges, we may hope yet for greater thinges. Let then those thinges which doe belong to our on-ly necessities be restrayned, the prayer which is made for the temporall thinges, and that which is made for the vertues of the soule, sequestred from all impurite and vncleanenesse, be only attentife towards the good will of God. And that whiche is
made

made bicause of eternall life, let it be made
or done in all humilitie, presuming (as he
must) of the only deuine mercie.

Grace be with you and peace, from
God our father, and from the Lord Iesus
Christe.

O wretched man that I am, who shall
deliuer me from this body of death? The
grace of God through Iesus Christe our
Lorde.

Euen so at this time, the remnante is
left through the election of grace: if it bee
of grace, then it is not of workes: or els
were grace no more grace. But if it be of
workes, then is it no more grace: or els
were workes no longer workes.

By grace are ye made safe throughe
fayth: and that not of your selues: it is
the gift of God, not of workes, least any
man shoulde boast of himselfe.

Also: That we being iustified by his
grace, shoulde be made heyres according
to the hope of eternall lyfe.

Saint Peter sayth: why tempt ye God,
to laye a yoke on the Disciples neckes,
which neyther our fathers, nor we, were
able to beare: but we beleue that through
the

Rom. I.

I. Cor. I.

Colof. I.

Rom. 7.

Rom. II.

Rom. 9.

Ephes. 2.

Titus. 3.

Act. 15.

2. Par. 10.

the grace of the Lorde Iesus Christ wee shall be saued, euen as they doe.

Titus. 3. God doth not saue vs of the deedes of righteousness which we wrought, but of his mercie.

Philip. I. He which began a good worke in you, shall go forth with it vntill the day of Iesus Christ.

Philip. I. Vnto you it is giuen for Christe, that not onely ye shoulde beleue on him, but also suffer for his sake.

Philip. 3. He sayth agayne : And as touching the righteousness whiche is in the lawe, I was without reproche. But the thinges which were vauntage to me, I counted losse for Christes sake : yea doubtlesse I thinke all thinges but losse for that excellent knowledge sake of Christ Iesus my Lorde : for whome I haue counted all thinges losse, and do iudge them but dung, that I might winne Christ, and might be founde in him, that is, not hauing mine owne righteousness, which is of the law, but that whiche is throughe the fayth of Christ, I meane the righteousness which commeth of God throughe fayth. &c.

Rom. 8.

I am now ready to be offered, and the
time

tyrne of my departing is at hande : I haue fought a good fight, and haue fulfilled my course, and haue kept the fayth. From henceforth is layde vp for me a crowne of righteousness which the Lorde that is a righteous iudge shall giue me at that day: not to me only, but vnto all them also that loue his comming.

Esay.50.
Psalm.3.
Psalm.73.
44.102.

But nowe in Christe Iesus ye whiche once were farre of, are made nye by the bloude I say of Christ.

Ephe.2.
1.Pet.2.

It is God which worketh in vs bothe the will, and also the dede, euen of his free beneuolence.

Philip.1.

To as many as receyued him, to them he gaue power to bee the sonnes of God, euen to them which belceue in his name, which are bozne not of bloude, nor of the lustes of the fleshe, nor of the lust of man, but of God.

Iohn.1.

In thy light shall we see light.

Psalm.36.

Your eyes haue seene great miracles and wonders : and yet the Lorde hath not giuen you an heart to perceyue, nor eyes to see, nor eares to heare.

Dent.29.

O Lorde giue me vnderstanding, open myne eyes for to beholde the wonderous things

Psalm.119.

things of thy lawe.

Ezech. 36. Ezechiel speaking in the person of God, sayth: A newe heart will I giue you, and a newe spirite will I put into you: as for that stonie heart I will take it out of your bodie, and giue you a fleshie heart. I will giue my spirite among you, and cause you to walke in my commaundements, to kepe my lawes, and to fulfill them.

Psal. 62. As for men, they are but bayne: if they be put in the ballaunce, they are lighter than vanitie it selfe.

Ierem. 31. Conuert thou me, and I shall be conuerted, for thou art my Lorde God: yea, as soone as thou turnest me, I shall reforme my selfe.

Rom. 3. Therefore we gather that a man is iustified by faith, without the deedes of the lawe.

Rom. 4. Againe, Abraham beleued God, and it was counted to him for righteousness.

Genes. 15. To him that worketh, the rewarde is not reckened of fauour but of duety. But to

Galat. 3. him that worketh not, but beleueth on him that iustificieth the vngodly, his faith is counted for righteousness. Also for if they

Iam. 2. **Rom. 4.** whiche are of the lawe, bee heires, then
is

is faith but vaine, and the promise of none effect. &c. Therefore by faith is the inheritance giuen, that it might come of fauour, and the promise might be sure to all the seede (that is) not to them only which are of the lawe: but also to them which are of the faith of Abraham. Then being iustified by faith, we haue peace with God through our Lord Iesus Christ, by whom also we haue accesse through faith, vnto this grace, wherein we stand, and reioyce in hope of the glorie of God. *Rom. 5.*

Bicause of vnbeleefe they are broken of and thou standest stedfast by faith. *Rom. 11.*

What soeuer is not of faith, is sinne. *Rom. 14.*

We know that a man is not iustified by the deedes of the lawe, but by the faith of Iesus Christ: euen we I say haue beleued in Iesus Christ, that we might be iustified by the faith of Iesus Christ, and not by the deedes of the lawe: bicause that by the deedes of the lawe, no flesh shal be iustified. *Galat. 2.*

I doe not abrogate the grace of God, for if righteousness cometh of the lawe, then Christ dyed without a cause. *Galat. 2.*

So ye knowe, that they which are of faith, *Galat. 3.*

Genes. 15.

Deut. 27.

Abac. 2.

Rom. 1.

Heb. 10.

Leuit. 18.

Deut. 21.

Galat. 3.

faith, are the children of Abraham: for the Scripture saue afore hand, that God would iustifie the Gentils through fayth: and therefore preached before hande the Gospell vnto Abraham, saying, in thee shall all the Gentiles be blessed: so then they which be of fayth, are blessed with faythfull Abraham. For as many as are vnder the deedes of the law, are vnder the curse. For it is written: Cursed is euery man that continueth not in all things that are written in the booke of the lawe, to fulfill them. And that no man is iustified by the lawe in the sight of God, it is euident: For the iust shall lyue by fayth: and the lawe is not of fayth: but the man that shall fulfill those things, shall liue in them. Nowe Christ hath redeemed vs from the curse of the lawe, when he was made accursed for vs. For it is written: Cursed is euery one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Iesus Christ, and that we might receyue the promise of the Spirite through fayth.

But the Scripture hath concluded all things vnder sinne, that the promise by the

the fayth of Iesus Christ shoulde be giuen
to them that beleue. &c. For ye are all the
sonnes of God by fayth in Christ Iesus.
Galat. 3. De pœnitentia, Distinction. 3. chap.
which begiuneth, *Totam. &c.*

And we are iustified freely by his grace,
through the redemption that is in Christ *Rom. 3.*
Iesus, whome God hath set forth to be a
pacification through fayth in his bloude,
to declare his righteousnesse, in that hee
forgiue the sinnes that are passed.

Without fayth it is impossible to please *Heb. 11.*
God.

In whome euen now, though yee see *I. Pet. I.*
him not, yet doe ye beleue, and reioyce
with ioye vnspcakable and glorious, recei-
uing the end of your faith, the saluation of
your soules. &c. And God which knoweth *Act. 15.*
the heartes, bare them witness, in gi-
uing vnto them the holy Ghost, euen as he
did vnto vs: and he put no difference be-
twene them and vs, seing that with faith
he purified their heartes.

S. Ierome vpon Sophon. Chapter. 3.

They doe serke the righteousnesse, the
which is not but Christ alone.

Iesus Christ sayeth: Daughter bee of *Math. 9.*
good

good comfort, thy fayth hath made thee whole.

Math. 9. Agayne: Beleeue ye that I am able to doe this? And they sayde vnto him, yea Lorde. Then touched he their eyes, saying: according to your fayth bee it vnto you.

Luk. 8. Also: Daughter, be of good comforte, thy fayth hath made thee whole, goe in peace.

Iohn. 6. Also: What shall we doe, that wee might worke the workes of God? Iesus answered and sayd vnto them. This is the worke of God, that ye beleeue on him, whom he hath sent.

Mat. 9. Likewise: all things are possible to him that beleeueth.

Rom. 6. The wages of sinne is death, but the gyft of God, is eternal life through Iesus Christ our Lorde.

Rom. 10. If thou shalt confesse with thy mouthe the Lorde Iesus, and shalt beleeue in thine heart, that God rayled him vp from death thou shalt be saued. For the beleeve of the heart iustifieth, and to confesse with the mouth, saueth a man.

Rom. 10. Who soeuer beleeueth on him, shal not be

be ashamed.

Esay. 28.

But ye are of him in Iesus Christ, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption: that according as it is written: He that reioyceth, shoulde reioyce in the Lorde.

I. Cor. I.

2. Cor. 10.

Ierem. 9.

This is the name that they shal call him, even the Lorde our righteous maker.

Iere. 23.

and 33.

To him giue all the Prophets witnesse, that through his name all that beleue in him, shall receyue remission of sinnes.

Act. 10.

Ierem. 31.

Micb. 7.

For among men there is giuen none other name vnder heauen, whereby wee must be saued.

Act. 4.

We are gone quite from Christ as many as are iustified by the lawe, and are fallen from grace.

Galat. 5.

Let no man esteeme of himselfe, more then it becommeth him to esteeme: but that he discretely iudge of himselfe, according as God hath dealt to euery man the measure of fayth.

Rom. 12.

How shoulde I then aunswere him: or what wordes shoulde I finde out agaynst him: yea, though I be righteous, yet will I not giue him one worde agayne, but

Iob. 9.

L.i.

meekely

meekely submit my selfe to my Iudge. If I will iustifie my selfe, myne owne mouth shall condemne me. If I will put forth my selfe for a perfect man, he shall proue mee a wicked doer : for that I shoulde be an innocent, my conscience knoweth it not : yea, I my selfe am weary of my life.

Iob. 10. Thou hast graunted me lyfe, and done me good : and the diligent heede that thou tookest vpon me, hath preserved my spirite, &c. If I doe wickedly, wo is me therefore. If I be righteous, yet dare I not lift vp my heade : so full am I of confusion, and see mine owne miserie.

Iob. 15. What is man that he shoulde be cleane? what hath he (which is bozn of a woman) whereby he might be knowen to be righteous? Beholde there is no trust in hys Saintes : yea, the very heauens are not cleare in his sight. Howe much moze then an abhominable and vile man, which drinketh wickednesse like water?

Iob. 25. But how may a man compared vnto God be iustified? Or how can he be clean that is bozne of a woman?

Esay. 64. We are all as an vncleane thing, and all our righteousnesses are as the clothes stayned

stayned or a menstruous cloth.

There is not one iust vpon earth that doth good, and sinnech not. *Eccle. 7.*

Merely in the Lord is my righteou- *3. Reg. 8.*
nesse and strength. To him shal men come: *2. Cor. 6.*
but all they that thinke scozne of him, shal *1. Iohn. 1.*
be confounded. And the whole seede of Is- *Esay. 45.*
raell shall be iustified, and praysed in the
Lorde.

The Lorde helpeth me, therefore shall *Esay. 50.*
I not be confounded. I haue hardened my
face like a flint stone, for I am sure that I
shall not come to confusion. Mine aduo-
cate speaketh for me, who will then goe
with me to lawe?

My righteous seruant shall with his *Esay. 53.*
wisedom iustifie and deliuer the multi-
tude, for he shall beare away their sins. &c.

We being iustified by his grace should *Titus. 3.*
be made heires according to the hope of
eternall life.

Yet darest thou say, I am gilleste: *Ierem. 2.*
Tush, his wrath cannot come vpon me:
behold I wyll reason with thee bicause
thou darest say: I haue not offended. O
howe euill will it be for thee, to abyde it:
when it shall be knowen, how oft thou hast

gone backwarde?

Ierem. 14. Doubtesse our owne wickednesse rewarde vs, but Lorde doe thou according to thy name, thoughe our transgressions and sinnes be many, and haue sinned against thee.

Esay. 57. They that put their trust in me, shall inherite the land, and haue my holy hill in possession.

Act. 13. Be it knowen vnto you therefore men and brethren, that through this man is preached vnto you the forgiveness of sinnes, and that from all sinnes, from which you could not be iustified by the lawe of Moyses: by him euery one that beleeueth is iustified.

Iohn. 1. And of his fulnesse haue all we receyued, euen grace for grace.

Rom. 8. Which he predestinated before, them also he called, and who he called, them also he iustified, and whome he iustified, them he also glorified. What shall wee then say to these thinges, if God be on our side, who can be against vs?

Rom. 8. Who shall laye any thing to the charge of Gods chosen? It is God that iustificieth. Who then shall condemne? It is Christe which

which is dead, yea rather which is rylent
again: which is also at the right hand of
God, and maketh intercession for vs.

O Lorde enter not into iudgemente *Psal. 143.*
with thy seruante, for in thy sight shall
no man liuing be iustified.

A iuste man falleth seuen times, and *Prou. 24.*
ryleth vpon againe.

If thou O Lorde wilt be extreme to *Psal. 130.*
marke what is done amisse, oh Lord who
may abyde it. But there is mercye with
thee, that thou mayest be feared.

Of the lawe.

The lawe is not giuen vnto a righte- *I. Tim. I.*
ous man, but vnto the lawe lesse and diso-
bedient.

Augustine of free will and grace.

Chapter 6.

The Pelagians doe thinke them selues
to knowe great thinges, when they say,
the Lorde will not commaund that which
he knoweth man cannot doe: who is hee
which knoweth not that thing? But
therefore he commaundeth some thinges

What yce
ought to
demaunded
bee com-
manded

which we cannot doe, to the ende that wee may knowe that which we ought to demaund of him : and that is faith, which in praying obtayneth that the lawe commandeth. Finally he which hath sayde, if thou wilt thou shalt kepe the commandements.

- Psal. 141.** Set a watch **O** lord before my mouth. &c.
 This is a most sure and certaine thing that if we will we may kepe the commandements : But bicause the Lorde prepareth and maketh the will ready, we muste demaund the will which suffileth to doe it willingly : it is certaine that we wil when we haue the will : but it is he that causeth that we desire and will the good, of whom it is sayde : The Lorde ordereth a good mans goinges, and hath pleasure in his way : and it is God which worketh in vs, both the will, and also the deede, yea, euen of his free beneuolence. It is certaine that we doe it, when we doe giue the vertue of most greatestt efficacie and strength to the will, the which sayth : I will cause you to walke in my iustifications, and that you shall kepe my iudgementes, and doe them.
- God giueth**
vwill, that
vve may doe
that vvhich
hee com-
maundeth.

Augustine vpon the 31. psalme.

Without the grace of God, without the loue of eternitie, the lawe and the commaundements of God are a great and importable charge.

Augustine vpon the wordes of the Apostle. Sermon. 6.

O death where is thy sting? Graue I. Cor. 15.
 where is thy victorie? The sting of death
 is sinne: and the strength of sinne is the
 lawe. For by forbidding, sinne is ang-
 mented, and not put out, the lawe hath gi-
 uen power to sinne, in commaunding only
 by the letter, and not in helping by the
 spirite. For the lawe commaundeth, and
 doth not accomplishe it, bicause y^e the flesh
 doth resist it inuincibly where there is no
 grace. And the lawe was weakened tho-
 rowe the fleshe, bicause that the lawe is
 spirituall, but I am carnall. Howe then
 shall the lawe ayde and helpe me, in com-
 maunding by the letter, the which giueth
 nothing by the spirite? It was made
 weake through the fleshe. What is that
 that God hath done, considering that it
 was a thing vnpossible to the lawe, and
 that it was weakened through the fleshe?

The lawe
 weakened
 thorow the
 fleshe.

Rom. 7.

L.iii.

God

God sent his sonne, wherefore was the lawe weakened, and wherefore was that impossible to the lawe? It was weakened through the flesh. What is that then that God hath done, he hath sent the flesh against the flesh: for he hath killed the sinne of the flesh, and hath deliuered the substance of the flesh. God hath sent his son in the similitude and likenesse of the flesh of sinne: yea verily in flesh, but not in flesh of sinne. That then which was impossible to the lawe, which caused perurication, because the thought being vanquished, hath not yet found out the sauiour, wherein it was weakened through the flesh. God hath sent his sonne in the likeness of the flesh of sinne, and hath condemned the sinne in the flesh. Howe then had he no sinne, if sinne hath condemned sinne? The sacrifice for sinne was in the lawe called sinne, the lawe doth remember that thing, not once or twyce, but verie oftentimes. The sacrifices for sinnes were called sinnes, such sinne was Christ, for what shall we say, had he anye sinne? no, no he had no sinne, but he was the sinne, he was (I say) the sinne, according to the intelli-

Exo. 25.
Iesus Christ
is without
sinne, and
howe we
ought to
vnderstande
that he is
called sinne.

intelligence and vnderstanding, bicause that he was the sacrifice for sinnes.

For what the lawe could not doe, in asmuch as it was weake, bicause of the fleshe: God sending his owne sonne in the similitude of sinful fleshe, and that for sinne, condemned sinne in the fleshe: That the righteousness of the lawe, might be fulfilled in vs, which walke not after the fleshe, but after the spirite. Rom. 8.

Iesus Christ is come to redeme them which were vnder the law, that we might receiue the adoption that belongeth vnto the naturall sonnes. Galat. 4.

Iesus Christ is the ende of the law, to iustifie all that beleene. Rom. 10.

They being ignorant of the righteousness of God, and going about to establish their owne righteousness, haue not bene obedient vnto the righteousness of God. Rom. 10.

Is the lawe then against the promise of God? God forbid: For if there had bene a law giuen which could haue giuen life, then no doubt righteousness shoulde haue come by the lawe. Galat. 3.

The lawe was our schole maister to bring vs to Christ, that we might be made righteous. Galat. 3.

righteous by faith. But after that faith is come, now are we no longer vnder a schole maister.

Galat. 5.

We are gone quite from Christ as many as are iustified by the lawe, and are fallen from grace.

Galat. 3.

And this I say: That the lawe whiche began afterward, foure hundred and thirtie yeeres, cannot disanull the couenant, that was confirmed afore of God in respect of Christ, to make the promise of none effect: for if the inheritance come of the lawe, it commeth not then of promise, but God gaue it vnto Abraham by promise.

Galat. 3.

Abac. 2.

Rom. 1.

No man is iustified by the lawe in the sight of God, it is euident: For the iuste shall liue by faith.

Galat. 3.

And the lawe is not of faith: But the man that shall fulfill those things, shall liue in them.

Galat. 3.

Deut. 27.

For as many as are vnder the deedes of the lawe, are vnder the curse. For it is writtten: Cursed is euery man that continueth not in all things, whiche are writtten in the booke of the lawe to fulfill them.

James. 2.

Whosoever shall keepe the whole lawe, and yet fayleth in one poynt, he is gyltie in

in all.

The iust man falleth seauen times in a daye. *Pro. 24.*

S. Paule propounding the similitude of the infant that is an heire, and the allegorie of the children of Sara and Agar, declareth that the lawe hath ceased. *Gala. 4.*

The fulfilling of the lawe, is loue to- *Rom. 13.*
wardes our neighbour. *Mat. 22.*

In abrogating through his flesh the ha- *Galat. 5.*
tred (that is to saye) the lawe of the com- *Ephe. 2.*
maundements which standeth in ceremo-
nies, for to make of twwayne, one new man
in himselfe, so making peace.

Christ hath put out the hande wryting *Col. 2.*
of ceremonies that was agaynst vs, which
I say, was contrarie vnto vs: he tooke it
out of the way, and hath fastened it on his
crosse.

For by the lawe commeth the know- *Rom. 3.*
ledge of sinne.

Lawe entred in, that offence shoulde in- *Rom. 5.*
crease.

I had not knowen what lust had ment, *Rom. 7.*
except the lawe had sayde: Thou shalt
not lust.

We knowe that the lawe is spirituall, *Rom. 7.*
but

but I am carnall, solde vnder sinne.

Augustine in his 9. booke of confessions. Chapter. 13.

Woe be vnto mans life, although it be praysed neuer somuch, if the mercy of God drawen from it, thou wilt examine or discusse it.

Augustine in his first booke of Retractions. Chapter. 19.

All the commaundementes of God are reputed to be done, when that whiche is not done is pardoned.

Augustine in his booke of the spirit and of the letter. Chap. 36.

To loue god
vwith all our
heart, and
our neigh-
bour as our
selfe, cannot
be accom-
plished in
this life.

This first commaundement of righteousness, by the which it is commaunded vs to loue God with all our heart, with all our soule, and with all our thought, the which is following the other, which is to loue our neighbour in this life, then wee shal fulfil them when we shall see thee face to face. But therefore it is commanded vs in this world, that we may be admonished and warned of that which we ought to aske through faich: afterwarde, and by that same as farre as I can perceiue, hee profiteth much in this life in righteousness

nesse which ought to be ended, who in profiting knoweth how much he is farre from the perfection of righteousnesse.

Ambrose vpon the .3. Chapter of the Romaynes.

He that beleeueth in Christ, keepeth the lawe.

The similitude of the creditor: the good man of the house willing to take account of his seruants, one was brought vnto him which ought him ten thousande talentes, and had not wherewith to paye, and yet notwithstanding woulde be payde, &c.

We are debtors, not to the fleshe, to liue after the fleshe, but to the spirite.

We haue not receyued the spirite of bondage to feare anye more: but ye haue receyued the spirite of adoption, whereby we crye Abba, that is to say, father.

There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse: and hee that feareth is not perfect in loue. We loue him, bicause he loued vs first.

Augustine of free will and grace.

Chapter. 19.

John sayth: God is loue. And the Pelagi

Mat. 18.

It is asked againe of him which hath not vwherewith to pay, as also God demaundeth that which we cannot doe.

Rom. 8.

Rom. 8.

1. Iohn. 4.

The Pelagi-
ans say that
they haue
loue of them
selues.

I. Cor. 8.

I. Iohn. 4.

Galat. 3.

Leuit. 18.

Rom. 10.

Ezec. 20.

lagians also doe saye, that they haue God, not of God, but of themselues. And where they confesse that the lawe is giuen vs of God, they will haue the loue of themselues, and do giue no eare vnto the Apostle, which sayth : Knowledge maketh a man swell, but loue edifieth. Also the Scripture sayth, that true sayth and holy doctrine are both of God. For it is written : From his face proceedeth wisdom and vnderstanding. And it is written : Loue commeth of God.

*Augustine vpon the exposition to the
Galat. 3. Chap.*

The lawe is not of sayth : but the man that shall fulfill those things, shall liue in them. He doth not say : he which shall doe the lawe, shall liue in it : insomuche that thou doe vnderstande, that the lawe in that place is put for the workes themselues. But those who doe liue in their workes, doe feare, that if they had not done them, they had bene stoned, or crucified, or suffered some other kinde of payne. Wherefore he sayeth : he whiche shall doe those things, shall liue in them, that is to saye, he shall haue the rewarde, to the ende not
to

to be punished with such death.

Saint Barnarde vpon the Canticles.

Sermon. 50.

He which hath commanded, the commaundementes was not ignorant that the burthen of the commaundement exceedeth the strength of men: but by that meanes hath iudged that it is profitable to admonishe them that they are not able, and that they may plainely know to what ende of righteousnesse they must endeuoꝝ themselves with all their vertues: then in commanding impossible thinges, God hath not made men transgressors of the lawe: but hath made them humble, that euery mouthe might be stopped, and that all the world be made subiect to God. For no flesh shall be iustified before him through the workes of the lawe: Euen so when wee haue receiued the commaundement, and that we doe feele our default, we crye vnto heauen, and God hath mercye on vs: and knowe in that time, that he hath saued vs, not of the deedes of righteousnesse whiche we wrought: but of his mercy.

God knoweth very well that we cannot do that that he commaundeth, but to keepe vs in humilitie.

Titus. 3.

2. Tim. I.

Augu-

*Augustine against the aduersary of the
lawe and of the Prophetes*

2.booke.7.Chapter.

The lawe
doth not
giue righte-
ousnesse.

It was very needefull, that the lawe in the old Testament should be set forth vnto the proud, and vnto those which did truste in the vertue of their owne will: the which lawe doth not giue iustice, but it doth command it: and euen as those being wrapp-
ped in, through the death of preuarication, or transgressiō, ought to haue their refuge to grace, the which only doth not com-
mande, but also helpeth.

The blasphemers, of the heauenly wordes, doe thinke that the lawe whiche was giuen by Moyses was euill, bicause that it was called the administration of death, figured in letters of stone, not regarding that it is sayde, for those whiche doe thinke that the lawe was sufficient for their free will. &c.

Iohn. I.

The lawe was giuen by Moyses, but grace and truth came by Iesus Christ.

Iohn. 7.

Did not Moyses giue you a lawe, and yet none of you keepeth the lawe?

Augu-

Augustine vpon Saint Iohn. 3. Treatise. I. Chapter.

The lawe was giuen by Moyses, which helde them guiltie. For what sayeth the Apostle? The lawe entred in, that offence shoulde encrease. This is heauye vnto the proude, that is, that he sayth, to the ende that sinne may encrease. For they doe attribute muche to themselves, and doe asigne much to their strengths. And cannot accomplish righteousnesse, if he which hath commaunded it, helpe them not. God willing to tame their pride, gaue the law. As if he had sayde: beholde, accomplishe it, to the end that you doe not thinke yourselves to be without him which commaundeth: you are not without a commaunder, but there is no fulfiller.

The lawe giuen to the ende that sin abounde.

Rom. 5.

Augustine of the spirite and the letter.

Chapter. 14.

Doth not S. Paule call that lawe written in his two tables, killing letters? When he sayth: the letter killeth: speaketh he only of the lawe of Circumcision, and of other olde Sacramentes alreadye abolished? Howe shall we esteeme it so, in as much as it is put in this lawe, thou

2. Cor. 3.

The lawe by the which we cannot be iustified, is the lawe of the two tables, and not the ceremonial lawe.

M. i.

Shalt Deut. 5.

shalt not couet? By the which commaundement (although that it be holy, iuste and good) he saith that sinne hath deceiued it, and thereby killed: And what is that the letter killeth and the spirite quickeneth, but that the law cannot iustifie. &c. Immediately afterwarde he saith, these my commaundementes if they are well kept as they are written, we must thinke that it appertaineth not to the lawe of woꝝkes, by the whiche none is iustified: but to the lawe of faith, by which the righteous man liueth. Who shall be of so wicked opinion to thinke that the administration of death figured in the tables of stone, is not saide of all the tenne commaundementes, but only of one, which appertayneth to the saboth? Where shall we put then this place, the lawe ingendꝛeth wꝛath? For where no lawe is, there is no transgression, and sinne hath bene in the woꝝlde euen vntill the lawe, and sinne was not imputed when there was no lawe. &c. Read the chapter all at length. Reade also the same booke the. 31. chapter.

Rom. 4.

Of purgatory.

It is written in the Hebrewes the first Heb. I.
chapter : which sonne being the brightnes
of the glorie, and the ingraued forme of
his person, bearing vp all thinges with
the worde of his power, hath by him selfe
purged our sinnes, and sitteth at the right
hand of that most highe maiestie.

Through Iesus Christ we haue re- Ephe. I.
demption through his blood, euen the for-
giuenesse of sinnes, of his rich grace.

In whom we haue redemption through Col. I.
his blood, that is to saye, the forgiuenesse
of sinnes, to reconcile all thinges vnto him
selfe, and to set at peace through the blood
of his crosse, both thinges in earth and
thinges in heauen.

For asmuch as ye knowe how that ye I. Pet. I.
were not redeemed with corruptible things
as siluer and golde, from your vaine con-
uersation, which ye receyued by the tradi-
tions of the fathers : but with the precious
blood of Christ, as of a lambe vndefiled,
and without spot.

¶ ii.

And

1. Iohn. I.

And the bloud of Iesus Christ his son
cleanseth vs from all sinne.

Apoc. I.

Unto him that loued vs and washed vs
from our sinnes in his bloud.

Heb. 9.

If the bloud of bulles, and of goates
and the ashes of an heypar sprinkled, sanc-
tifieth them that are vncleane, as touching
the purifying of the flesh: how much more
shall the bloud of Christ which through
the eternall spirite offered him selfe with-
out spot to God, purge your conscience
from dead workes, for to serue the liuing
God?

Esay. 43.

Esay speaking in the person of God
saith, it is I, it is I only that for mine
owne selfe sake doe away thine offences
and forget thy sinnes.

Rom. 8.

For I confirme, that the afflictions of
this life are not worthy of the glozy which
shall be shewed vnto vs.

Titus. 3.

We are sa-
ued by gods
mercie, and
not by the
fire of pur-
gatorie.

After that the kindnesse and loue of
our sauour God to manward appeared,
not of the deedes of righteousness whiche
we wrought: but of his mercy he saued vs,
by the fountayne of the newe byrth, and
with the renewing of the holy Ghost.

Esay. I.

Nowe goe to (saith the Lorde) we wil
talke

talke together. Is it not so? Though your sinnes be as redde as scarlet, shall they not be whiter then snowe? And though they were like purple shall they not by like white wooll?

And hee put no difference betweene them and vs, seeing that with faith he purified their heartes. *Act. 15.*

There is no condemnation to them which are in Christ Iesus. *Rom. 8.*

Iesus Christ saith, verely verely I say vnto you, he that heareth my wordes, and beleueth on him that sent me hath euermore lasting life, and shall not come into damnation, but is escaped from death vnto life. *Iohn. 5.*

Againe, he that shall beleue and bee baptised shall be saued. *Mar. 16.*

Also enter in at the strait gate, for wyde is the gate, and broad is the way that leadeth to destruction: and many there be which goe in there at. *Mat. 7.*

There is but two wayes.

Obiection.

Agree with thine aduersarie quicklye, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and then thou be cast into prison. Verily

Math. 5.

Luc. 12.

I saye vnto thee, thou shalt not come out thence, till thou hast payde the vtmost farthing.

Answer.

Saint Ambrose sayth vpon these words of Saint Mathewe: When thou shalt go vnto the magistrate, &c. Chrysostome vpon S. Mathewe. 5. Homelie. 10. Doth expounde it of the reconciliation. And Theophilact vpon the same place, sayth as much. Likewise S. Hilarie vnderstandeth it so in his Canons.

Obiection.

Verily I saye vnto thee, thou shalt not come out thence, till thou hast payde the vtmost farthing.

Answer.

Mat. I.

In the first of S. Mathewe it is sayde, that Ioseph knewe not his wife, till shee had brought forth hir first borne sonne.

Psal. 110.

S. Augustine expoundeth that place by the Rauen that Noe did sende forth: and sayth that the Rauen did neuer retorne agayne: euen so Ioseph neuer knewe the virgin Marie, for she is a virgin.

Act. 2.

Heb. I.

Also: Sit thou on my right hande vntill I make thine enemies thy focestoole,

Ob-

Whosoever shall speake agaynst the sonne of man, it shall be forgiven him: but whosoever shall speake agaynst the holpe ghost, it shall not be forgiven him, neyther in this worlde, neyther in the worlde to come.

Mat. 12.

Mar. 3.

Answer.

Chrysostome in the 12. of S. Mathewe, Homely 24. expoundeth it thus: Forasmuche as this sinne is not veniall, you shall be grievously punished, both in this lyfe, and in the life to come.

Saint Augustine vpon Genesis.

10. booke.

It is better to doubt of secrete things, than to pleade of incertayne things. I doe not doubt but that we must vnderstande that the riche man was in most cruell torment, and that poore Lazarus in ioy. &c.

Secret things
ges not to
be reuealed.

Luc. 16.

Thoughe the righteous bee ouertaken with death, yet shall he be in rest.

Sapient. 4.

The soules of the righteous are in the hande of God, and the payne of death shall not touch them. In the sight of the vnwise they appeare to die, and their ende is taken for very destruction. The waye of the

Sapient. 3.

Deut. 33.

M.iii.

right

righteous is iudged to be vtter destruction, but they are in rest.

Luc. 8.

Dure Lorde sayde vnto the woman: Daughter be of good comforte, thy fayth hath made thee whole, go in peace.

Luc. 23.

Agayne vnto the theefe: Verily I saye vnto thee, to day shalt thou be with me in paradysse.

Eccles. 12.

Man after his death, goeth to his long home. Also the bodie shall returne agayne vnto the earth from whence it came, and the spirite shall returne vnto God whiche gaue it.

Psal. 146.

Put not your trust in Princes, nor in any childe of man, for there is no helpe in them. For when the breath of man goeth forth, he shall turne agayne to his earth, and so all his thoughts perishe.

I. Thes. 4.

S. Paul speaking of the dead, maketh no mention of purgatorie.

I woulde not brethren haue you ignorant concerning them which are fallen a sleepe, that ye sorowe not as other doe which haue no hope. For if we beleue that Iesus died, and rose agayne: euen so they also which sleepe in Iesus, God will bring with him.

Augustine of the Citie of God. 13. boke.

9. Chapter.

The soules of y good men being sepe-
rated from the bodie are at rest, and we must
nothing at all doubt of it. But those of the
wicked are punished vntil that the bodie of
those shall ryse againe to eternall lyfe, and
of those here to eternal death, which is cal-
led the seconde death.

*Irenæus sayth as much, wryting against
the hereticke Valentine.*

Augustine agaynst the Pelagians.

5. booke.

There is but two wayes, that is, one to
damnation, and one to saluation.

Augustine in his Enchiridion.

108. Chapter.

The time then which is betwene y death
of man, and the latter resurrection, the
soules are receyued into secrete recepta-
cles, euen as euery one is worthy, eyther
of rest, or of miserie, according to that that
he hath deserued when it liued in the flesh.

The glofer
Gratian vp-
pon those
vvords, saith
as much.

Augustine of the Citie of God. 10. boke.

24. Chapter.

Speaking vnto Porphyrius a Plato-
nist: He hath not known Iesus Christ to
be

Iesus Christ
is our pur-
gatorie

be the beginning, throughe whose incarnation we are purged.

In the same booke. Chapter. 22.

1. Tim. 2.

Men are not
seperated
from God
but through
sinne.

We haue then victorie in his name, who hath taken mans fleshe, and hath liued without sinne, to the ende that he being the Priest and the sacrifice, was made the forgiuenesse of sinnes, that is to saye: by the mediator of God and men, the man Iesus Christ, through whom the purgation of our sinnes is made & we are restored agayne with God. For men are not sepe- rated from God but through sinne: of which the purgation is not done in our life through our vertue, but through Gods diuine mercie, through his clemencie, not through our power, for the same vertue which is called ours, whatsoeuer it be, is graunted vnto vs through his goodnesse.

Reade Lactantius Firmianus 6. booke 3. Chapter of the institutions agaynst the Gentiles and Idolaters: There is but two wayes, the one of vertue, the other of sinne, which leadeth vnto hell.

Augustine of the Trinitie. 4. booke.

13. Chapter.

By his death, that is to saye, throughe
one

one onely and mosste true sacrifice whiche hath bene offered for vs, he hath purged, and hath abolished and put out all the faultes, for the whiche the principalities and powers doe detayne vs, for to bee punished: and hath called vs through his resurrection vnto a newe lyfe, we which are predestinated: he hath iustified those whom he called, and hath glozified them whome he iustified. Rom. 8.

Augustine in his Enchiridion vnto Lawrence. Chapter. 66.

Some men beleue, that those also whiche haue not abandoned the name of Christ, and whiche haue bene baptised in his Church, and haue not bene cut off from the same through any schisme or heresies, that in whatsoeuer sinnes they haue liued, the which they haue not defaced and blotted out through penance, nor redeemed through almes, but shall perseuer and continue in them continually vntil the last day of this life, shall be saued through the fire, Although that according to the greatnesse of their sinnes and misdoedes, that fire shall be diuturnall, not eternall. But me thinketh that those which beleue that,

Sinnes not
purged in
the fire of
purgatorie.

that, and notwithstanding are catholikes,
are deceyued through mans beneuolence.
For the holy Scripture, if one doe loke in
it, answereth an other thing.

S. Ierome vpon the Prophet Esay.

65. Chapter.

He which shall not obtayne pardon of
his sinnes whilst that he liueth in this bo-
dy, and shall so depart out of this life, hee
perisheth to God, and leaueth to bee, al-
though he ryle vnto himselfe in paines.

*Augustine writing vnto Mace-
donius. 54. Epistle.*

There is no other place for to correcte
the manners then in this life, for after this
life every one shall haue that he hath here
gotten.

Againe, in this world the mercye of
God helpeth those which doe repent, but
in the world to come repentance profiteth
not, but we must render and giue account
of our workes.

Repentance
hath no
place but in
this life.

Libertie of repentance is only giuen vnto
vs in this life: after the death there is no
licence of correction, nowe is the time of
mercye, afterward shall be the time of
iudgement.

Augu-

*Augustine vpon S. Iohn.**12. treatise.*

Expounding the wordes of Christ, hee
 which beleeueth not is already iudged: Al-
 so the iudgement is not yet appeared, but *2. Tim. 2.*
 the iudgement is already done. And the
 Lorde knoweth those which are his: and
 knoweth those which shall abyde, looking
 for the crowne of glozpe, and those whiche
 abyde looking for the fire.

*S. Chrysostome in the. 2. sermon
 of Lazarus.*

Make readye the woorkes for the
 ende, and prepare thy selfe to the waye:
 And if thou hast taken by violence a-
 ny thing from anye man restore it and
 make restitution, and saye with *Zachaeus, if Luk. 19.*
 I haue taken any thing from any man by
 forged cauillation, I restore it him foure
 double: And if thou art angry with any
 man, reconcile thy selfe before that thou
 cummest to iudgemente: paye here all
 thinges, to the ende that without trouble
 or molestation thou mayest see that iudge-
 ment: All the while that we be here in this
 life, we haue a most faire and shining hope:
 but when we shall be departed and deade,
While we be here in this life, we haue good hope, but after there is no place for to vvashe & purge sinnes
 we

we shall no more repent, nor doe penance,
nor washe and clense the sinnes that wee
haue committed. Afterwardes he saith,
truly he which shall not in this lyfe washe
and clense his sinnes, in the other lyfe he
shall finde no consolation.

Saint Cyprian agaynst Demetrian.

I. Treatise.

Belceue, and ye shall liue, and ye which
doe persecute vs for a certayne time, bee
ioyfull with vs for euer. When one shall
depart from hence, he shall haue no more
place of repentaunce, nor no more ef-
fect of satisfactiō: Here is the lyfe lost or
wonne. Here is conquered the eternall
health, through the veneration of God,
and through the fruite of faith: and so long
as one shall abyde in this lyfe, no repen-
tance is to late, &c.

*S. Ierome in his. 7. Tome vpon Ecclesi-
astes. 9. Chapter.*

Eccle. 9.

Bicause that befoze he hath sayde, that
the heartes of men are full of wickednesse
and shame, and after that all these things
doe ende when they doe die: now he ma-
keth an ende of the same, and repeateth,
that

that as long as men doe liue, they may be made righteous, but no occasion of good workes is giuen after death. For the sinner that is alpye, maye be better than the righteous whiche is deade. If he will passe into the vertues of him: or verily he maye be better than he which reioyceth in his wickednesse, and in his strength and shame, the which is deade: and maye be better than he, howe poore or base soeuer he be. Wherefore? Bicause that those that be liuing, for feare of death, may doe good workes. But the deade can nothing adde to that that they haue once caried away with them from this life. &c.

As long
man liue
he may pro-
fite, but not
after he is
deade.

Chrysostome vnto the people homily. 69.

and. 70. and vpon S. Iohn. II.

*Chap. and vpon the He-
brues. 2. chapter. 4.*

Homelye.

Let vs not bewayle without reason those that are deade, but let vs bewayle those which are dead in sinne. Those are worthy of sorowe and of teares. For what hope hath he to be gone with his sinnes, where it is not giuen him to put of the sinnes?

There is no
hope to bee
gone from
this life,
vwhere it is
not giuen to
put of sinnes

Ambrose

Ambrose in the first Tome of the goodnesse of the dead.chap.2.

Psal.39.

Philip.1.

Iob.10.

The holy man Dauid, hasteth him selfe to goe out of the place of his pilgrimage, saying I am a stranger and a pilgrimme with thee, as all my forefathers were: and therefore as a pilgrimme he hasteth him to goe to that countrey common to all the Saintes, in asking (bicause of the filthynesse of that taryng) that his sinnes should be pardoned him before that he did depart from this life: for he that shall not receiue here forgiuenesse of his sinnes: he shall not haue it in the other life. And he shall not haue it, for he cannot come to eternall life, bicause that eternal life is the forgiuenesse of sinnes: and therefore he saith, pardon me that I may be comforted before that I goe, and that I be no more: wherefore then doe we desire so greatly this life? In the which the longer that any one shall be in it, so much the more is he charged with the more sinnes. &c.

S. Ierome in the Epistle of the Galatians.6. Chapter.

This little sentence doth declare vnto vs (although that it be somewhat obscure)
a newe

a newe doctrine and hidde, that is when we be in this world we may helpe our selues together, aswell through prayers as through counsell, when notwithstanding when we shall come befoze the consistorpe and iudgement of God, neyther Daniell, no noz yet Job, can praye for any one, for euery one shall beare his burthen.

The Canon of the 3. counsell of Toledo. Chapter. 22. and. 23. 2. chap.

which beginneth,

Qui diu.

We doe commaund that those whiche depart out of this life, through Gods calling, should be carryed to the earth with psalmes only, and not the song of those which doe sing: for we doe forbyd altogether that prayer of the funeralles which they haue accustomed to sing commonly for the dead. That it suffiseth that they doe giue vnto the bodyes of the christians the seruice of the heauenly songes, in hope of the resurrection.

The counsel of Toledo doth forbid prayer for the deade.

Epiphanius in his. 2. booke Tome. I.

Heresy. 59.

Upon that place of the songes. *Omny Canti. 2.*
Done come out of the caues of the rockes,

Ps. i.

which

which toucheth the wall, out of the holes of the rocke, in the loue of Christ, and in the mercy of the Lord: These are y^e caues of the rockes of faith, of hope and veritie, touching the wall. That is to say before that the gate be shut, before that the King being within the wall receiueth no person vnto him, after the departing from hence and death, when the gates are no more, touching the wall, but are shut, and it is no more lawfull to correct. And afterward he saith, there is neither fasting nor almes nor penance nor righteousnesse neyther good nor euill, which doth profite or hurte after that one is dead. For Lazarus did not come vnto the ritch man, nor the riche man vnto Lazarus: And the rich did not receiue that that he demaunded, although that he demaunded it through great prayer of the mercifull Abraham: for the garners and cellers are shut vp, and the time is accomplished, and the combat ended, and those whiche haue fought, doe rest themselues, &c.

Nothing
can profite
after death.

Luke. 16.

S. Cyprian in his sermon of mortalitie.

We must not thinke that the deathe of the wicked is of such forme and condition
as

as is of the good men. The good men are called to rest and solace, the wicked and vniust to paynes and toyments: safegarde and defence is sodainlye giuen vnto the faythfull, and toymentes vnto the vnfaythfull. We are verpe much vnthankfull for the heauenly benefites, not acknowledging that which is giuen vnto vs. &c. Afterward he sayth: we ought not to mourne for our brethren deliuered frō this world, through Gods vocation: Forasmuche as I doe knowe very well that they are not vtterly lost, but are onely sent before, preceding those which depart, and that wee ought to desire their companie, and not to bewayle them, euen as those do which go by lande or by sea, and that we must not here take blacke robes, in asmuch as they haue already taken vpon them whyte vestures. &c.

Augustine of the Citie of God. I. booke, 12.

& 13. Chapters, and in the 4. of his sentences, 45. Distinction.

It is also written in the Decretals, and also by the Maister of the sentences. The diligence and labor that some take about funerals, the ornament and decking of burials,

Black vvedes
not to bee
vorne in
funerals.

rials, the pompe of obsequies and burials, are more for to comforte the liuing, than for to ayde the deade. If the costly burying doth profite any thing vnto the wicked, the vyle and contemptible sepulture shall hurt the good, or if they remayne vnburi- ed. &c.

Gregorie Neocæsarian vpon Eccles.

Chapter. 9.

Nothing
common
vvith the
deade.

Those whiche are departed out of this worlde, haue no more any thing common with our affayres.

Luc. 16.

And it was so that the begger dyed, and was caried by the angels into Abrahams bosome. The riche man also dyed, and was buried. &c.

Chrysostome vpon the Epistle vnto the
Hebrues. Chap. 13.

No place
for buriall
ought to be
sought.

In what place soeuer we be buried, the earth is the Lordes, and all that therein is, that which a man ought to doe, let him doe it. But to bewaile, weepe, and lament for those whiche depart oute of this lyfe, cometh of weakenesse, and for lacke of courage, and we cannot vnderstand it, but that it cometh of none other thing, but of a despayre of the resurrection to come. &c.

1. Thes. 4.

David

David prayed for his chylde that was sicke, he fasted lying vpon the ground: But when they tolde him that he was deade, he rose vp and ceased. Nowe the chylde dyed without Circumcision, the which Circumcision was vnto them, as Baptisme is vnto vs, yet David did not despaire of the saluation of the chylde.

2.Sam.12

I.Cor.7.

Obiection.

The Priestes say that we must offer for the deade.

S. Cyprian in the .4. booke of Epistles.

5. Epistle.

Writing of Celerin which hath had almost all his houshoulde martyred and put to death for þe name of Iesus Christ, sayth thus: It is alreadye a long time sithence that Celerin his grandmother hath bene crowned for a martyr, his vncke by the father, and Laurence his vncke by the mother, & Ignatius which once haue fought, and haue bene men of armes in worldlye affayres: but being true and tryed men of armes to fight in Gods quarrel, hauing vanquished the diuell through the confession of Christ, haue obteyned of the Lorde rewards and crownes through a glorious

The diuell
is ouercome
through the
confession
of Christ.

R.iii.

suffring:

To offer is
here taken
for giuing of
thankes.

suffering: We doe offer alwayes (as you
doe remember well inough) sacrifice for
them, as often as we doe celebrate the pas-
sions of the martyrs: and that we do make
commemorations of their dayes yearely.
See diligently the commemoration that the
priestes doe make for the dead, which
is the. 10. part of the Canon.

*Memento etiam domine, famulorum, fa-
mularumque tuarum, N. qui nos præcesserunt
cum signo fidei, & dormiunt in somno pa-
cis: ✠ ipsis domine, & omnibus in Christo
quiescentibus, locum refrigerij, lucis & pa-
cis, vt indulgeas deprecamur per eundem do-
minum nostrum. Amen.*

The Priests
doe here a-
gaynst their
doctrine, in
praying for
the virgin
Marie, and
for all the
Apostles &
Martyrs
vvhich are
departed
vwith the
signe of
fayth.

That is to say, remember O Lorde thy
mensseruautes and maydsersuautes N.
which haue gone befoze vs with the signe
of faith, and do sleepe in peace: ✠ vnto
them O Lorde, and vnto all those whiche
doe reste in Christe, we desire thee that
thou wylt giue them place of comforte,
thzough the same Christe our Lord amen.

Answer.

*In the 4. of the sentences, Distinction
45. and the 13. glose.*

Iniuriam facit martyri, qui orat pro martyre
That

That is to say, he which prayeth for a
Martyr doth iniury and wrong unto the
Martyr.

S. Cyprian in his .4. booke of baptisme.

and the maister of the sentences

4. distinct. 4. Chapter.

If all the deaths and all the tormentes,
that all men the Patriarkes, Prophets,
Apostles, Martyrs, and confessors haue e-
uer suffered should be put together: they
shall not be sufficient to put out the leaste
sinne of the world.

Knowe ye not that the vnrightheous shall
not inherite the kingdome of God: Bee
not deceiued: neyther fornicators, neyther
idolaters, neyther aduouterers, neyther
wantons, neyther abusers of them selues
with the mankinde, neyther theeves, ney-
ther couetous, neyther dronkardes, ney-
ther euill speakers, neyther extorcioners
shall inherite the kingdome of God. And
such were some of you, but ye are washed,
but ye are sanctified, but ye are iustified in
the name of the Lord Iesus, and by the
spirite of our God.

I. Cor. 6.

Christe loued the church, and gaue him
selfe for it, to sanctifie it, and clensted it in

R. iiii.

the

the washing of water through the worde.
To make it vnto him selfe a glorious
church, without spot or wrinkle, or anye
such thing: but that it should be holy and
without blame.

Iohn. 3.
Marke vuell
he sayth not
of fire.

Iesus Christ sayth, verely verely I doe
saye vnto you, except that a man be begot-
ten of water and of the spirite, he cannot
enter into the kingdome of heauen.

Math. 3.
Iesus Christ
purgeth his,
and not the
fire.

Saint Iohn Baptist sayde of Iesus
Christe, he shall baptise you with the holy
Ghosste and with fire, which hath his fanne
in his hand, and will make cleane his
floure, and gather the wheate into his gar-
ner, but will burne the chaffe with vn-
quencheable fire.

Iohn. 15.

Iesus Christ saith, nowe are ye cleane
thzough the wordes which I haue spoken
vnto you.

Iohn. 13.

Also Peter saide vnto Iesus: thou shalt
neuer washe my feete. Iesus sayde vnto
him, if I doe not washe thee, thou shalt not
haue parte with me: Peter saide vnto him
Lord not my feete only, but also my hands
and my head. Iesus sayd vnto him, he that
is washed, needeth not saue to washe his
feete but is cleane euey whit.

He

He shall put downe our wickednesse, and Mich. 7.
caste all our sinnes into the bottome of the
sea.

Raymonde sayth :

Gratia magna dei veniam non dimidiabit.

Aut nihil aut totum propitiando dabit.

That is to say, God doth not pardon
the moytie or halfe : but his great mercye
pardoneth all or nothing.

Moyles and Saint Paule doe say, our Heb. 12.
God is a consuming fire. Deut. 4.

The Pope in his Canons in the Glose of
Baptisme and of his effect. Chap.
which beginneth, maiores
Causas.

Larga dei pietas veniam non dimidiabit.

Nam nihil aut totū te lachrymante dabit.

That is to say: the great goodnesse of
God wyll not giue pardon for the moyte:
for when thou comcest vnto him with
teares and weepings, he will giue thee all
or nothing.

Moyles saith, The workes of God are
perfect.

O Lorde thou forgiuest all our sinnes. Oseas. 14.

The Pope
sayth that
God doth
not giue
pardon to
the moytie,
and so there
is no purga-
torie.

Deut. 32.

Chry-

*Chrysostome in the. 2. homily vpon the
50. psalme.*

Where there
is mercie,
there is no
more hell
fire, rigour,
nor payne.

When one demandeth mercy, that is
that he might not be examined of his sinne,
to the end he should not be handled accor-
ding to the rigour of righteousnesse, and
to the ende that all punishment may cease:
for where there is mercie, there is no more
hell fire, neyther rigour nor paine.

*Chrysostome in his sermon of penance
and confession.*

The Lord doth punish vs for our sinnes,
not for to take anye recompence of oure
sinnes, but for to aduise vs of things to
come.

*S. Ambrose vpon S. Luke, of repentance,
first distinction, Chapter which
beginneth Petrus.*

Peter was sorowfull and did lament,
for he hath transgressed as man. I doe not
finde what he sayde, I doe knowe verie
well that he hath wept, I doe reade of his
teares, and not of his satisfaction.

*The Priestes doe sing in the beginning,
or prose of those that be deade,
such wordes.*

*Rex tremende maiestatis, qui saluandos
saluas*

saluas gratis, salua me fons pietatis.

That is to saue: O redoubtable king in maiestie, whiche doest saue freely those which ought to be saued, saue me O fountayne of goodnesse.

Blessed are the deade, which hereafter die in the Lorde, euen so sayth the spirite. For bicause they rest from their labours, and their works followe them.

Of a truth he onely taketh away our infirmitie, and beareth our payne: yet wee shall iudge him as though he were plagued and cast downe of God, where as he (notwithstanding) shall be wondred at for our offences, and smitten for our wickednesse. For the payne of our punishment shall be layde vpon him, and with his wounds shal we be healed.

As concerning the place of S. Paule, 1. Cor. 3. That euery one shall be saued, as it were by the fire, S. Augustine (in his booke of the Citie of God, the 21. booke, Chapter. 26. And in his treatise of fayth and of workes, Chapter. 16. And in his Enchiridion, Chapter 28.) expoundeth it of the fire of tribulation, and of the crosse, and persecutions of this worlde, by the

The Priests vvoulde be saued thorough grace according to their song.

Apoc. 14.

Esay. 53.

Iesus Christ taketh away our infirmities, he pardoneth them the fault & the payne.

1. Cor. 3.

Hovve saint Augustine expoundeth this place, the 1. of the Cor. 3.

which the Lorde examineth those that be his.

Gregory vpon Iob the.29.Chapter. And in his morals the.28.booke the.17. chap. And in the.16. distinct.

Chap. which beginneth
Canones glossæ atque.

Gregorie
sayth that
the bookes
of the Ma-
chabees are
not cano-
nicall.

As touching the bookes of the Machabees the church doth not hold them for canonicall, saying: we doe nothing vnorderly if we bring in the examples of the bookes, which although that they be not canonicall yet neuerthelesse doe serue for the edification of the church.

S. Augustine of the citie of God.18.booke.
36.Chapter. And of christian doctrine.2.booke.8.chapter.

Speaking of the number of the times which haue bene sithence the returne from Babilon, vntill the comming of Iesus Christe: the count and computation of them are not found in the holy Scripturs, which are called canonical but in the other among whom are the bookes of the Machabees.

S. Ierome in the Epistle written vnto Chromatius and Heliodorus bishops. And also in the Byble before the booke of the Prouerbes.

The Church doth reade the bookes of the Machabees: but it doth not receiue them as canonicall. Also, although that the Church doth reade the bookes of Iudith, Tobie, and of the Machabees: yet neuerthelesse the Church doth not receyue them as Canonicall scripture. And so the Church may read these two bookes for the edification of the people, but not for to confirme ecclesiasticall doctrine.

Ierome in his Prologue Galeatus which is set before the booke of the Kings.

Sayth, that he hath neuer founde the seconde booke of the Machabees in the Hebrue tongue, but he hath founde it in the Greeke tongue.

And writing against the Pelagians.

The seconde booke of the Machabees is written by Iosephus the Historiographer.

Ierome

Ierome vnto Chromatius in the 5. Distinct.

Chapter which beginneth, Sancta.

The Counsell of Laodicea, the 59. chap. doth not name them in the roll of the canonicall Scriptures, and reciteth that which is of other canonicall bookes amongst his other Decretals.

The author of the booke of y Machabees in the ende of the sayde booke, doth praye that if he haue sayde any thing whiche is not good, to pardon him: Let vs then willingly pardon his faultes.

Of honoring and wor- shipping of Saintes.

S. Augustine of true religion.

The last Chapter.

That our
religion be
not after
our fantasie.

Let vs not loue the outwarde and visible spectacles, for feare that in erring and straying from the truth, and in louing the shadowes, wee bee cast into darkenesse. That our religion be not after our fantasies. For whatsoeuer truth it be, it is better than all that our will can feyne and inuent. That our religion be not the wor-
ship

shipping of deade men. For if they haue liued faythfully, they are not suche to demaunde and aske suche honor, but they woulde that wee shoulde honor him, by whom they being illuminated, are gladde that we shall be seruants with them, of their holy lyfe. We ought then to honour them bicause of their imitation, and not to adore and worshippinge them vicause of their religion. For the same was done through temporall dispensation for our helth, that the vertue of God, and the immutable wysedome of God which is of one substance, which is coeternall to the father, toke on him mans nature, by the which he would teach vs that man ought to honor the thing which ought to be honored of all creatures, hauing vnderstanding and reason. And let vs also beleue that the verye Angells them selues the most good and excellent administrators of God, woulde it so, to wete that we should honor one onely God with them, through whose contemplation they are blessed. For we are not blessed in seeing and beholding the Angells, but in beholding the verye, by the which we doe loue the Angells, and doe reioyce

Our religion is not the veneration of dead men.

The Angelles, the Saints vould not that vve should honour them, but God.

reioyce of them: wherefore we doe honoꝝ them through loue and charytie and not through seruice. &c. And let vs not buylde any temples for them, for they woulde not be so honoured of vs: for that they doe knowe when wee bee good, wee are the temples of the soueraigne God: And so it is rightly wꝛitten, that it was forbydden to men by the Angels, that they should not worshippinge them, but one only God, vnder whome they all were together seruantes.

Apoc. 19.

Esther. 13

I doe greatly feare least that I shoulde let the honoꝝ of a man in the steede of the gloꝝy of God, and that I woulde worshipping none but only thee my God.

Act. 10.

Cornelius fell downe at Peters feete, and worshipped him: But Peter tooke him by saying, stand by, for euen I my selfe am a man.

Act. 14.

We ought not to doe sacrifice vnto the saints, nor to offer vnto them, for they are but men.

Barnabas and Paule sayde vnto the people whiche would haue done sacrifice vnto them. O men, why doe ye these thinges: we are mortall men like vnto you, and pꝛeache vnto you, that ye shoulde turne from these bayne Idoles vnto the liuing God, which made heauen and earth

and

and the sea, and all thinges that are in them.

Chrysostome vpon S. Mathewe. 45. homilye. 23. Chapter.

Howe shoulde ye escape the damnation of hell? shal that be in buylding the sepulchres of Saintes? or rather in making cleane your heartes from malyce? dooth God iudge as man doth? man iudgeth man in works, but God iudgeth the heart. But what is that righteousnesse to honoz the Saintes, and to contemne their holynesse? The first degree of fidelitie is to loue sanctite, afterwardes the Saintes, for the Saintes haue not bene before holynesse, but holynesse hath bene before the Saintes. He then without cause doth honoz the righteous, which despiseth righteousnesse. Shall the Saintes whose sepulchres ye decke and beuicifie deliuer you? The Saintes cannot be the freendes of those to whome God is an enemye? Can the household be in peace and quietnesse, when the Lord is an aduersarye? Howe can ye doe it? will the bare name deliuer you? for asmuch as possible ye thinke, that ye are the people of God? What profiteeth

The Saintes
giue no ayde
vwhere God
hateth.

The iudgement of god cannot be auoyded in building of Churches.

it the harlot if shee haue the name of a chaste woman? Euen so doth it not profite the sinner, to be called the seruant of God. In the same towardes the ende he sayth howe can ye escape the damnation of hell? In buylding of churches, and not holding the ende of the ecclesiasticall veritie? In reading the Scriptures, and not beleuing them? In naming the Prophets Apostles and Martyrs and not following the works of the Martyrs nor their confession, &c.

Augustine vpon Saint Iohn. 23.

Treatise. 5. Chapter.

This is the Christian religion, that one God onely be adored and worshipped, and not many Gods. For nothing maketh the soule blessed, but one onely God. It is made blessed through the participation of God, and the soule being feeble, is not made blessed through the participation of an holy soule, and also the holy soule is not made blessed through the participation of an angel; but if the weake and feble soule requireth to be made blessed, it must demaunde that whereof the holpe soule is made blessed. For thou shalt not be made blessed by an angel, but thou shalt be made blessed

We cannot bee made blessed by Saints nor by Angels.

blessed by him of whome also the angel
is made blessed.

Augustine of the Citie of God.

IO.booke.

They which are constituted immortall
and blessed in the heauenly places, who
together doe reioyce themselves of the
participation of their creator, the which
are made strong through his eternitie, by
good reason woulde not that wee shoulde
make any sacrifice vnto them, but one
vnto him of whom they doe acknowledge
themselves with vs to bee the sacrifice.
For with them we are together the Citie
of God, of the whiche it is sayde in the
Psalme: Very excellent things are spo- *Psal.87.*
ken of thee, O thou Citie of God, &c.

*Augustine in his IO.booke of the Citie
of God. 16.Chapter.*

Then if there be any angels which de- *Reade Lac-*
sire that any shoulde offer vnto them sa- *tantius Fir-*
crifice, truly we ought to preferre those *mianus of*
which doe not desire that one shoulde sa- *his heauenly*
crifice vnto them, but vnto God the crea- *institutions,*
tor of all, vnto whom they serue. For ther- *2.booke,*
by they shewe how entire the loue is that *7.chapter.*
they doe beare vnto vs: for they pretende

D.ii.

not

not to make vs subiecte vnto them thoro-
 we sacrifice, but vnto him, throughe
 whose contemplation they are also
 blessed, and they do go about to leade vs
 vnto him from whom they themselues are
 not turned.

Augustine of the Citie of God. 8. booke.

Chapter. 27.

We doe not ordayne for the Martyrs,
 temples, neyther sacrifices of diuine ser-
 uice: for they are not our God, but their
 God is ours. Truly we will honoꝝ their
 memorials, as of the holpe men of God
 which haue fought for the truth, euen vn-
 to death, that true religion might bee
 knowne, and that false religions might be
 banquished.

*Epiphanius agaynst the Colliri-
 dians.*

We ought
 not to vvor-
 ship the vir-
 gin Marie.

The bodie of the virgin Marie was in-
 dede holy, neuerthelesse she was not God.
 Of truth the virgin was a virgin, and ho-
 noured, neuerthelesse she was not put forth
 to be worshipped, but she hirselle worship-
 ped him, who according to the fleshe pro-
 ceeded and was borne of hir.

Augu-

*Augustine in his booke of the care and
sorrowfulnesse that men ought to
haue for the deade.*

Chap. 13.

If the soules of the deade were present
with those of the liuing, when we doe see
them in dreames, they woulde speake vn-
to vs. And without speaking of others, my
holly mother, who hath followed me by sea
and by lande; for to liue with me, woulde
not forsake me one night. God forbydde
that through the most blessed life in which
she is, it shoulde chaunce that she woulde
not comfort hir sorrowfull sonne (when I
haue any anguise in mine heart) whome
she loued dearly, whome she would neuer
see sorrowfull. But truly that which holye

The saintes
vvhich are in
heauen, haue
no knowv-
ledge of our
affaires.

David sayth, is true: My father and mo-
ther haue forsaken me, but the Lorde hath
taken me vp. If then our fathers haue for-
saken vs, howe are they present at our af-
fayres or doings? And if our parents are
not present, who are they among the dead
which doe knowe what we doe or suffer?

Psal. 27.

The Prophet Esay sayth: Thou art our
father, for Abraham knew not vs, neyther
is Israell acquainted with vs. If the wor-

Esay. 63.

thie Patriarkes were ignorant, or knewe not the things whiche the people of the worlde did which were engendred and begotten of them, vnto whome that people were promised, that he wold come of their lyne and stocke, bicause they haue beleueed in God, and was promised that the people themselves shoulde come of their roote or stocke. Howe is it possible that the deade shoulde knowe and helpe the affayres of the liuing? Howe doe we saye that it happened well vnto them which are departed, to die before that the euilles shoulde come which are come after their decease, if it be so that after their death they perceyue all things which shall happen in the calamitie of mans lyfe? Shall it be possible that wee can erre in saying and thinking those to be in rest, which are tormented with the lyfe of the liuing, whiche is full of ingratitude? What is that then that God promised vnto the most holpest king Iosias for a great benefite? That is, that he shoulde die before the euils whiche shoulde happen vnto that place, and vnto that people should come, and that to y^e end he shoulde not see them. The words of the
 Lorde

It is not possible that the dead can in any thing helpe the liuing.

Lorde are these: Thus sayeth the Lorde 2. Reg. 22
God of Israel, as touching the wordes
 which thou heardest: bicause thine heart
 did melt, and thou didst humble thy selfe
 before the Lorde, when thou heardest what
 I spake agaynst this place, and the inha-
 biters of the same, howe it shoulde be de-
 stroyed and made accursed, and tarest thy
 clothes and didst weepe before me: of that
 also I haue hearde, sayth the Lorde. And
 therefore see I will receyue thee vnto thy
 fathers, and will fet thee vnto thy graue
 in peace, thyne eyes shall see none of the
 euill which I will bring vpon this place.
 Iosias being afraid of Gods threatnings,
 did weepe, and rent his clothes, and belee-
 ued all the euilles to come, by the death
 which shoulde come, bicause that by that
 meanes he shoulde rest in peace: in suche
 sort that he shall not see all those things.
 Then the soules of the deade are in one
 place, where they see not the thinges
 which are done or chaunced in the lyfe of
 men.

The soules
 departed,
 see not the
 things vvhich
 are done
 in this life.

S. Ierome in his commentary vpon

Ezechiel. 16. Chapter.

The righteousnesse of the righteous,

D. iiii,

shall

We ought
to put our
trust in no
Saints, but
in God only
Ierem. I 7.

Psal. I 46.

Genes. 22.

Galat. 3.

Act. 4.

Esay. 55.

shall be vpon him, and the wickednesse of
the wicked shall dwell vpon him: euerye
one shall die in his owne sinne, and shal be
saued through his righteousnesse. And the
Iewes doe saye in bayne, Abraham is our
father, forasmuch as they haue not the
workes of Abraham: and if there bee any
thing whereon we must put our trust, let
vs haue our hope and trust in the Lorde
onely: for the man is cursed whiche put-
teth his trust in man, yea though he be ho-
ly yea and also a Prophet. We doe reade
in the Scripture: put not your truste in
Princes nor in the sonnes of men. And a-
gaine: It is good to truste in the Lorde
rather then in Princes, not only in the
Princes of the worlde, but also in the Pre-
lates of the churche, who if they be righ-
teous, will saue only their soules.

God sayde vnto Abraham, in thy seede
shall all the nations of the earth be blessed.

S. Paule saith that the seede is Christ.

Among men there is giuen none other
name vnder heauen whereby we must bee
saued, but by the name of Christ,

Seke the Lord, while he may be found,
and call vpon him while he is nie.

The

The time shall come: that whosoever
that calleth on the name of the Lorde shall
be saued.

Ioel. 2.

Rom. 10.

He is ritche vnto all that call on him.

Rom. 10.

Augustine in his manuell. 22. chapter.

And of the wordes of the Lord

40. Sermon.

All my hope is in the death of my Lord,
his death is my meryte, my refuge my
health, my life and my resurrection.

Epiphanius in his. 3. booke the

2. commentarie.

Speaking of the Christians whiche
committed Idolatrye with the dead bo-
dyes sayth, many thinges and the like un-
to this haue bene done in the world for the
seduction of the deceiued, not that the
Saintes are a cause of offence to any
man. But bicause that the thoughtes of
men cannot be kept quiet, but are peruer-
ted and turned into euil. For although that
the Virgin Marye be dead and buryed:
her sleepe is in honoz, and the death in cha-
stite, and the crowne in Virginitie: or be
it that shee hath bene killed (as it is writ-
ten the sword shall pearce throughe thy
soule) among the Martyrs, that is hir
gloze

In the olde
time there
vvere chri-
stians vvhich
committed
idolatrie to
the deade
bodies, as
also nowe
in our time.

Luc. 2.

glozy and the holy body of her, by whome the light is come into the world in pray-
ses : or be it that thee doe continewe. For
it is not impossible to God to doe all that
he wyll : for the ende of her is not known
of any man, we must not honoz the Saints
besides the deuty, but we must honoz the
Lorde of them. Then let that erroz of the
seduced cease : for Marye is not God, and
hath no her body from heauen, but of cor-
reption of man and of woman, disposed
neuerthelesse according to the promise, as
the body of Isaac.

Chrysostome of the seven Machabees
2. homilye.

Speaking of the seven Machabees.
Staye not vpon the ashes of the bodyes of
Saintes, and of the relikes of their fleshe,
and to all the bones which are consumed
by the time. But open the eyes of faythe,
and beholde the hidden thinges of the hea-
uenly vertue and of the grace of the holye
spirite, and shining of the clerenesse of the
heauenly light.

Iude. 1.

Yet Michael the Archangell when he
stroue against the deuill, and disputed a-
bout the body of Moyles, durst not blame
him

him with cursed speaking, but sayth the
Lorde rebuke thee.

Moyles the seruant of the Lorde dyed *Deut. 34.*
there in the land of Moab at the comman-
dement of the Lorde. And was buryed in *The sepul-*
a valley in the land of Moab besides Beth *chre of Mo-*
Pheor: but no man wist of his sepulcher *ses is vn-*
vnto this daye. *knowne.*

John was beheaded of Herode, and af- *Mat. 14.*
ter his disciples came, and tooke vp his *John vvas*
body, and buryed it. And certayne men *not put in a*
fearing God, carryed Stephen among *reliquarie,*
them, to be buryed and made great lamen- *bvt in a se-*
tation ouer him. *pulchre.*

God saide vnto Adam, earth thou art, *Act. 8.*
and vnto earth shalt thou returne. *Genes. 3.*

Eusebius in the ecclesiasticall history
4. booke. 15. Chapter.

The diuell inuyted Niceta the father
of Herodes and brother of Alces, to ob-
tayne of the iudge that he would not suffer
the body of Saint Polycarpe to be bury-
ed, fearing (saith he) least the Christians
should leaue and forsake him whiche hath
bene crucified, and would beginne to wor-
shippe him here. &c. The faithfull wil aun-
swere: The miserable men doe not knowe
that

The faithful
cannot for-
sake Iesus
Christ and
adore saints.

that we can neuer forsake Iesus Christe,
who hath suffered death and passion for
vs, and that we cannot adore or worshipe
any other then he whom we doe knowe to
be the true God. And afterwarde they
gathered the bones of the Martyr, which
were burned, and haue put them in a se-
pulchre. &c.

*Chrysostome in his vnperfect worke
vpon Saint Mathewe.*

23. Chapter.

Mat. 23.

The Gospel
profiteth no
thing to be
hanged a-
bout our
necke, nor
vwritten in a
booke, but
in the heart.

They make their Phylacteries
broad. &c. Ignorante priestes (saith he)
is not the Gospell reade euery day in the
church, that is to say in the congregation,
and heard of all? And if the Gospell put
into the eares of many doe not profit them
any thing at all to saluation, doest thou
thinke that it will profite them any thing
to hang it about their neckes? Further-
more I doe aske thee, wherein consisteth
the truthe of the Gospell, in the figures of
the letters, or in the vnderstanding of the
same? If the vertue of the Gospell dooth
consiste in the figures of letters written,
thou doest well to carry them hanging a-
bout thy necke: But if the vertue of the
Gospell

Gospel consisteth in the true sense and true vnderstanding (as thou must beleue) thou shalt then doe better to beare and carpe them in thy heart than about thy necke. But other which would shewe themselves to be more holpe, adde with the letters of the Gospell, one part of the hemme or of the heares, to wete, of Iesus Christ, and doe hang them about their necke. Wickednesse, they woulde shewe that there is greater holynesse in the robes than in the proper bodie of Iesus Christ. And seeing that they are not healed in receyuing the bodie of Iesus Christ, they thinke to bee through the holynesse of the hemmes: they despayre of the mercie of God, and put their trust onely in the robe of man. And thou wilt say vnto me: Did not S. Paule giue his partlets and napkins for to heale those that were diseased? I doe confesse the same, but that was before that men had knowledge of the true God, whom he declared and shewed forth. And it was good reason, and to the same had Saint Paule respect, to the end that through the holynesse of the men whiche doe declare the true God, they shoulde acknowledge his

Act. 19.

Howe vve
must vnder-
stande that
Paule gaue
his partlets
for to heale
the diseased.

his vertue and power : but nowe it is folie. For ſithence that wee haue the power of God, what doth it profite to knowe the puillance and ſtrength of men.

Act. 3.

We men of Iſrael, why maruaile ye at this : or why looke ye ſo ſtedfaſtly on vs, as though we by our owne power or godlyneſſe had made this man go ? The God of Abraham, and Iſaac, and Iacob, the God of our fathers hath glorified his ſon Ieſus. &c.

Eſay. 42.

I my ſelfe, whoſe name is the Lorde, which giue my power to none other, neither myne honor to the Gods.

Epiphanius in the 2. Tome. 3. booke,

Hereſie. 79.

God hath taken fleſhe of the virgin, neuertheleſſe of the holye virgin, not to the ende that the virgin ſhoulde be vvorſhipped.

God which is the worde, hath taken fleſhe of the virgin, neuertheleſſe, not to the ende that the virgin ſhoulde bee worſhipped, or that we ſhould make hir God, or to that ende that wee ſhoulde offer in hir name. And agayne he ſayth : that the father, the ſonne, and the holy ghoſt ſhoulde be worſhipped, that none doe worſhippe Marie, nor anye woman, nor anye man. That myſterie is due vnto God. The angels themſelues are not capable of ſuche glorie.

glorie. Anon after he sayeth : Let not the women saye, we will honour the Queene of heauen, &c.

Of one onely mediator.

*S. Augustine vpon the first Epistle of S.
Iohn, the first treatise.*

His manne here hath not sayde, **Ye** haue an aduocate with the father : but if any man haue sinne, wee haue an aduocate with the father. He hath not sayde, ye haue : nor hath sayde, ye haue me. And also he hath not sayde, ye haue also very Christ : but he hath put Christ, and not himself : and hath sayde, we haue, and not ye haue. He had rather to put himself in the number of sinners, for to haue Christ for an aduocate, than to put himself an aduocate for Christ, & to be found amongst the proude damned creatures. By brethren we haue an aduocate with the father, Iesus Christ the righteous, & he it is y^e obtayneth grace for our sinnes. He y^e holdeth this doctrine, holdeth no heresie, nor doth any schisme. For from
whence

I. Iohn. 2.

*S. Iohn did
put himselfe
in the num-
ber of sin-
ners, that he
maye haue
Christ for an
aduocate.*

Prou. 17.

1 am. 4.

whence come the schismes or diuisions, but when men saye, wee bee righteous? when men saye we doe sanctifie those that be defiled, we doe iustifie the infidels, we aske and obtayne it. But what is that that Iohn sayth? If any man sinne, wee haue an aduocate with the father, to wete, Iesus Christ the righteous. But some will say, doe not the Sayntes then aske for vs? doe not the Bishoppes then praye for the people? vnderstande the Scriptures, and marke that also the Prelates doe commend themselves vnto the people, in praying also together for vs.

Collo. 4.

2. Thes. 3.

Some men
vould shevv
Iesus Christ
by sight,
those doe
deuide the
Church.

Mat. 24.

The Apostle prayeth for the people, and the people doe praye for the Apostle. My brethren, we doe pray for you, but pray ye also for vs. Let all the members pray one for another, and the heade shall be the mediator for all. Therefore it is no maruayle that he sayde that which followeth: where he stoppeth the mouth of those which deuide the Church of God. For he sayeth: we haue Iesus Christ the righteous for an aduocate: he it is that obtayneth grace for our sinne, for those which ought to talk and saye: Lo, here is Christ, or there is Christ,

Christe, and for those which will shewe in parte him which hath redeemed all, and possessech all thinges.

*Augustine against Parmenian in his
2. and. 6. booke. 8. Chapter.*

The Christians doe commend them selues the one to the other in their praiers, but he which prayeth for all, for whom no man can praye, is the true and onely mediator. Although that Saint Paule were one of the chiefe members, neuerthelesse in asmuch as he was a member (knowing that the Lorde Iesus the true hie priest for all the church and congregation was entred into the sanctuary of God, not by figure or image, but in truch) he commendeth him self to y prayers of the faithful: and maketh not him selfe a mediator betwene God and man, but requireth that all the members of the body doe praye also for him, as he also prayeth for other, according as all men ought to haue mutuall care and compassion. In this manner the mutuall prayers of all the members which doe trauaile yet vpon the earche, ought to mount and ascend vnto the heade which is gone befoze to heauen, in whome

Iesus Christ
is the true
and onely
mediator.

If Paule
were a me-
diator, the
other Apo-
stles shoulde
be also, and
so there
were many
mediators.

I. Tim. 2.

we haue remission and forgiuenesse of our
sinnes: for if Saint Paule were a media-
tor, the other Apostles should be also, and
so there woulde be manye mediators, the
which will not agree with that which is
sayde in an other place, that there is one
God, and one mediator betweene God and
man. &c.

*Ambrose in his booke of Isaac, and
of blessed lyfe.*

Iesus Christ is our mouth by whome
we doe speake vnto the father, or eye by
whome we doe see the father, or right hand,
by whom we do offer vnto the father, with-
out which mediator there is no nerenesse
toward God, neyther to vs, nor to all the
Saintes.

*Augustine in his Quinquagesima
vpon the. 94. psalme.*

If thou doe seeke thy mediator for to
bring thee vnto God, he is in heauen, and
prayeth there for thee, as he dyed for thee
in earth. It is most true that we doe not
imagine that he kneeling vpon his knees
maketh humble supplication: But we doe
vnderstand it with the Apostle, that he ap-
peareth so befoze the face of God, that the
vertue

vertue of his death is auaylable to perpetuall intercession. And he being entred into the sanctuary of heauen, representeth only the prayers of the people, who haue not neare accesse vnto God.

Rom. 8.

Augustine vpon the Epistle of S.

Iohn. 2. Treatise.

But in whose name be our sinnes pardoned? Is it by the name of Augustine? Then it is not also through the name of Donatus. Doest thou see that it is of Augustine, or of Donatus? neyther is it by the name of Paull nor of Peter. In loue the mother bringing forth the little children, openeth hir bowells in the Apostle, vnto those which deuyded the church, and which desired to make many partes of the vnicity. And by words doth somewhat breake his wordes, and bewayleth those whom he seeth to be carryed out, and calleth againe vnto one name, those which would make them many names, and repealeth them backe from his loue, that Christ be onelye loued: and saith, was Paule crucified for you? eyther were ye baptised in the name of Paule? what saith he? I wyl not that ye be to me, but with me, be with me, wee

Our sinnes are not pardoned vs in the name of S. Paule, nor of S. Peter.

I. Cor. I.

P. ii.

are

are all to him which is deade for vs, who is crucified for vs.

*Augustine in his Quinquagesima,
vpon the 108. Psalm.*

The prayer which is not made through Iesus Christ, not onely doth not put away sinnes, but it is sinne it selfe.

*Chrysostome in the. 16. homilie, of the
profite of the Gospell.*

Mat. 15.
The Cana-
nite prayed
not the A-
postles, but
only Christ
Iesus.

Speaking of the woman that was a Cananite. But tell me O thou woman, howe hast thou bene so bolde to come vnto him, in as muche as thou art a poore sinner? I know very well, sayde she, what I doe. Beholde the wisdom of the woman, she neyther prayed to Iames nor Iohn, she did not go vnto Peter, and regarded not all the assembly of the Apostles, shee sought not a mediator, but in steade of all those, she tooke repentaunce for hir companion, who holdeth the place of an advocate, &c.

In the same.

Wilt thou knowe that when we do pray for our selues, we doe more towards God, than when other doe praye for vs? This

Mat. 15. woman did crie out, and the disciples ap-
proched

proched vnto him, and sayde: sende hir a waye, for she cryeth after vs. And he sayd vnto them: I am not sent, but vnto the lost sheepe of the house of Israel. Then shee came and worshipped him, saying: Lorde helpe me. But he answered and sayde: It is not good to take the childrens breade, and to cast it to whelpes. And she sayde: truth Lorde, for in deede the whelpes eate of the crummes which fall from their masters table. Then Iesus answered and said vnto hir: O woman great is thy fayth, be it vnto thee, euen as thou desirest. Doest thou see howe he refused, when the other desired him? But when she herself cried in praying for the gift, he accorded vnto hir. For he sayde vnto them (when they intreated him) I am not sent but to the lost sheepe of the house of Israel. But he sayde vnto that woman: great is thy fayth, be it vnto thee euen as thou desirest.

God vwill
giue vnto vs
rather or so-
ner that
vvhich vve
desire, vvhē
vve pray, thā
vvhē other
praye for vs.

In the same.

It is not needefull to haue patrons wth God, nor to runne much here and there for to entreate others, but althoughe that thou art alone, and that thou art without a patron, and that by thy selfe thou doest

It is not
needefull to
haue patrōs
wvith God.

pray vnto God, thou shalt haue altogether that thou desirest. For God will not so easily giue it when other men doe praye for vs, as when wee doe praye our selues: yea although that we are full of many euils.

Chrysostome vpon Genesis.

43. Chapter.

We are constrayned to set forth all this hystorie, to the ende to learne, that we doe not so muche by others as by our selues. So that we doe appoche or come with a pure and vigilant thought. Also the same woman hauing the disciples praying for hir, profited nothing at all, vntill suche time as she presented hir selfe, for to draw vnto hir the mercie of the Lorde.

Chrysostome in the first Tome. 5. homilie of the first chapter of S.

Mathewe.

We may a great deale sooner bee assured by our prayer and supplication, than by the prayer of another. For God will will not giue so soone our health vnto others which doe praye for vs, as vnto our selues, to the ende that by the same that we desire, his ire and wrath maye be appeased

peased in vs : We may come to do better,
and that wee maye gather the trust of a
good conscience.

Euen so truely had he pitie of that Ca- *Mat. 15.*
nanite. And in like manner he did giue sal- *Luc. 7.*
uation vnto the harlote. Euen so did hee *Luc. 23.*
transporte and carpe the theefe that did
hang vpon the crosse into Paradise, not
entreated of any patrons, neyther through
the puritie of any.

There is one God and one mediator be- *I. Tim. 2.*
tweene God and man, which is the man
Christe Iesus.

Iesus Christ is rylen againe : who is *Rom. 8.*
also at the right hand of God, and maketh
intercession for vs.

He is able also perfectly to saue them *Heb. 7.*
that come vnto God by him, seeing hee e-
uer liueth to make intercession for them.

Iesus Christe saith. I am the waye, and *Iohn. 14.*
the truth and the life, no man cometh
vnto the father but by me.

I am the doze, he that entereth not in by *Iohn. 10.*
the doze into the sheepesfolde, but clymeth
by some other way, the same is a theefe
and a robber.

Thou O Lorde onely doest knowe the *3. Reg. 8.*

heartes of all men.

Psal. 44. God knoweth the very secretes of the hearte.

Luk. 16. Iesus Chyſte ſaith, God knoweth your heartes.

Mat. 11. Alſo: Come vnto me al ye that are wearye and laden, and I will eaſe you.

Galat. 6. While we haue time let vs doe good vnto all men.

S. Ambroſe vpon the fyrſt Epistle to the Romans fyrſt Chapter.

Men haue of custome vſed a miſerable excuſe, ſaying, that by them men may goe vnto God, euen as men come vnto kinges by the earles and lordes. Is there anye man ſo mad, and ſo obliuious of his ſafetie which doth attri- bute and giue the hono- ur of a king vnto an earle or lord, for if any ſuch be found which dare ſaye the ſame, they are worthely condemned as culpable of his maiestie. And yet thoſe doe not hold thoſe men gyltye or culpable which doe attri- bute the hono- ur of the name of God vnto the creatures. And in forſaking the Lord, they doe worſhip thoſe whiche are ſeruantes with them. As though the ſeruing of God were worldly gaines. For
 Men forſake
 God, and do
 worſhip the
 ſeruants.

the

the same cause men doe finde to haue ac-
 cesse and comming vnto the king by the
 meanes of the earles and lordes: bicause
 that the king is a man, and doth not well
 knowe whom he ought to truste of his
 common wealth. But for to winne and ob-
 tayne the fauor of God, vnto whome no-
 thing is hydde (for he knoweth the hearts
 of all men) we haue no neede that any doe
 entreat for to present our supplication, but
 with an humble and lowlye heart.

Of images.

*Whether it be lawefull to haue them
 in the temples of the
 christians.*



Moyses saide: Take heede vn-
 to your selues therefore, that ye
 forget not the appoyntment of
 the Lord your God, whiche hee
 made with you: and that ye
 make you no grauen image, of what soe-
 uer it be that the Lord thy God hath for-
 bidden thee. For the Lord thy God is a
 consuming fire, and a ielous God. If after
 thou

Deut. 4.

*We ought
 to make no
 Images.*

thou haste gotten children and childrens children, and hast dwelt long in the land, ye shall marrye your selues and make grauen images after the likenesse of what soeuer it be, and shall worke wickednesse in the sight of the Lord thy God to prouoke him. I call heauen and earth to record vnto you this daye, that ye shall shortlye perishe from the lande. &c.

Deut. 4.

Those are greatly deceyued vwho wvoulde figure God being inuisible by visible things.

Againe : The Lord spake vnto you out of the fire, and ye heard the voyce of the wordes, but sawe no image, but hearde a voyce onely. And he declared vnto you his couenante, which he commaunded you to doe, euen tenne verses and wrote them in two tables of stone. And the Lorde commaunded me the same season, to teach you ordinaunces and lawes, for to doe them in the lande whither ye goe to possesse it. Take heede vnto your selues, diligentlye as pertayning vnto your soules, for yee sawe no manner of image the daye when the Lorde spake vnto you in Horeb out of the fire : least ye marre your selues, and make you grauen images, after what soeuer likenesse it be : whither after the likenesse of man or woman.

I my selfe whose name is the Lorde, *Esay. 42.*
which giue my power to none other, ney-
ther mine honoz to the Gods.

Thou shalt worshippe no strange God, *Exod. 34.*
for the Lorde is called ielous, bicause he
is a ielous God: &c. Thou shalt make thee
no Gods of mettall.

To whom then will ye liken God? or *Esay. 40.*
what similytude will ye set vp vnto him? Vnto vvhō
shal the caruer make him a carued image? shall vve li-
and shall the goldsmith couer him with ken God, he
golde? or cast him into a forme of siluer is a spirite
plates. &c. Knowe ye not this? hearde ye incompre-
neuer of it? hath it not bene preached vnto
to you sence the beginning. &c. To whom
nowe will ye liken me, and to whom shall
I be like saith the holy one? lift vp your
eyes on hie, and consider, who hath made
those thinges.

Whome will ye make me like in fashi- *Esay. 46.*
on or image, that I may be like him? ye
will take out siluer and golde out of your
purses, and waye it, and hyre a goldsmith
to make a God of it, that men may kneele
downe and worshippe it: yet must hee bee
taken on mens shoulders and borne, and
set in his place, that he may stand and not
moue.

mouse. Alas that men should crye vnto him which giueth no aunswere : and deliuereth not the man that calleth vpon him, from his trouble. Consider this well, and be ashamed. Goe into your owne selues (O ye runnagates) Remember the things which are passe, sence the beginning of the worlde, that I am God, and that there is els no God, yea and that there is nothing like vnto me.

Sapient. 15. No man can make a God like vnto him: for seeing he is but mortall him selfe, it is but mortall that he maketh with vnrigh- teous handes. He him selfe is better then they whom he worshippeth, for he liued though he was mortall, but so did neuer they.

Leuit. 26. The Lord hath saide, ye shall make you no Idoles nor grauen image, neyther reare you vp any pillers, neyther ye shall set vp any images of stone in your lande to bowe your selues thereto, for I am the Lord your God.

Deut. II. Beware that your heartes deceiue you not, that ye turne aside, and serue strange Gods, and worshippe them.

Deut. 27. Cursed be the man that maketh any
carued

carued image, or image of mettall (an ab-
 homination vnto the Lorde the worke of
 the handes of the craftesman) and putteth
 it in a secret place : and all the people shal
 aunswere and say Amen.

The Images of the people are but sil-
 uer and golde, euen the worke of mens
 handes.

The Lorde God sayde : ye shall ouer-
 throwe their aultars, breake downe their
 pylles, cut downe their groues, and burn
 their grauen images with fire. For thou
 art an holpe Nation vnto the Lorde thy
 God.

They hewe downe a tree in the woode,
 with the handes of the workeman, and fa-
 shion it with the axe : they couer it ouer
 with golde or siluer, they fasten it with
 nayles and hammers that it moue not. &c.
 All these things are the works of y^e craftie
 workeman. But the Lorde is a true God,
 a liuing God, and an everlasting king.

Ieroboam sayde : Beholde your Gods,
 O Israel, which brought you out of the
 lande of Egypt. And he put the one in Be-
 thel, and the other in Dan. And that doing
 was a cause of sinne.

Nowe

Iosua. 24.

Nowe then feare the Lorde, and serue him in purenesse and truth : and put away the Gods which your fathers serued on the other side of the floude , and in Egypt, and serue the Lorde . But if it seeme euill vnto you to serue the Lorde , then choose you this daye whome you will serue. &c. And the people answered and sayd : God forbyd that we shoulde forsake the Lorde, and serue straunge Gods.

Sapient. 14

The honoring of abhominable Images is the cause, the beginning and ende of all euill.

Act. 17.

We ought not to thinke that the Godheade is lyke vnto golde, siluer, or stone, grauen by craft and imagination of man.

Rom. I.

The foolish men vould resemble God to a man.

When they counted themselues wyse, they became fooles : for they turned the glorie of the incorruptible God , to the similitude of the image of mortall man, and of birdes , and of foure footed beastes, and of creeping beastes : wherefore God gaue them euen by vnto their heartes lust, vnto vncleannesse, to defile their owne bodie betweene themselues, which turned the truth of God vnto a lie , and worshipped and serued the creatures , neglecting the

the Creator, whiche is blessed for ever. Amen. For this cause also God gaue them vp vnto shamefull lustes. &c.

Be yee no worshippers of Images as were some of them, according as it is written: the people sat downe to eate and drinke, and rose vp agayne to playe. 1. Cor. 10.

Flie from idolatrie. 1. Cor. 10.

Babes keepe your selues from Idols. 1. Iohn. 5.

We knowe that an Idoll is nothing in the worlde, and that there is none other God but one. And thoughe there be that are called Gods, whether in heauen or in earth (as there be many Gods and manye Lordes) yet vnto vs there is but one God, which is y^e father, of whom are all things, and wee in him: and one Lorde Iesus Christ, by whome are all things, and wee by him. 1. Cor. 8.

Athanasius agaynst the Gentiles.

The Gentiles and Paynims saye vnto me: how is God knowne by the Images, is it by the thing or cause whiche is outwardly, or by the forme and figure which is grauen and put within the thing? If it be through the thing it selfe, what nede is there to make the forme or figure? For as much

Those
vvhich doe
grauē Ima-
ges for to
represent
God, doe
vicked
things.

much then, as before that suche portra-
tures were made, God was manifested
and shewed forth, by the meanes of all
things: Inasmuch also as all things doe
giue witnesse of the glorie of God. If the
pourtracture be the cause of the heauenlye
knowledge, what needeth it painting or
any other matter or thing? And wherfore
doe not men come vnto the knowledge of
God by the true creatures rather then by
figures and remembrances? for truly the
glorie of God should be more clearly kno-
wen if it were manifested by the resonable
and vnreasonable creatures then by those
which are without soules and immouable.
Then when you doe engraue and make
the images and pourtractures for to make
vs to knowe God, truly you doe a wicked
thing.

*Lastantius Firmianus of his godly institu-
tions, against the Gentils and ido-
laters. 2. booke.*

God is aboue man, and is not set here
by lowe, but we must seeke him in the hie
region, and therefore it is most certayne
þ religion is not in the places where there
are images. For if religion consisteth in di-
uine

fine thinges, and that it is so that there is nothing diuine but in heauenly and celesti- all thinges, we must then conclude that there is no religion in images.

Religion is not v where there are Images.

He saith further in his second booke and second chapter. That God whose spirite and puissance is spreade abroade euerye where, cannot be absent. The image then is alwayes superfluous.

Reade the 3.4. and 5. Chapters.

Lactantius Firmianus in the. 2 booke and. 4. Chapter.

Seneca did deryde and mocke the folly of the auncientes, saying: Wee are not twyse children (as the prouerbe is) there is notwithstanding great difference by the same that we being old, and of age to iudge and discerne the good, shoulde occuppe our minde to such follyes, that to these great puppets, beuicified and decked vp, men shoulde offer opyntmentes, incens, and good smells, to those that haue mouthes without teeth.

Clement in his. 5. booke vnto Iames the brother of the Lorde.

We doe adore and worshippe the visibill images in the honor of the inuisible God, the which truely is false. For if ye wyl

Men doe a-
dore images
in the honor
of God,
vvhich is a-
truly gainst God.

The honor
of the image
of God.

Mat. 25.

truely worship the image of God in doing good vnto man, you shall worship the true image of God in him. For the image of God is in all men, and the similitude is not in all. But only there where the soule is gentle, and the thought pure. If the you will truly honor the Image of God, wee shall declare vnto you that which is veritable and true, that you doe good vnto man which is made after the Image of God, that you doe honour and reuerence him, that you administer meate vnto him which is an hungred, and drinke vnto him that is a thirst, clothing vnto him whiche is naked, visite those that bee sicke, and lodge and harbour the stranger, and helpe the necessities of him that is put in prison. The same is the thing which shall be reputed truly to bee done vnto God. And therefore those things doe come vnto the honor of the Image of God, insomuche that he which hath not done them, shall be esteemed to haue done iniurie vnto the Image of God. What is that then to honor God, to runne here and there after Images of stone and woode: and to honor the bayne figures & without soules, as diuine things,

things, and to despyse man, in whom truly is the Image of God? And which is more, be ye certayne that he which doth commit homicide or adultrie, and all that which is payne or iniurie to men, the Image of God is violated and defiled in all such things. For it is great infidelitie agaynst God, to hurt man. Then when thou doest vnto another, that whiche thou wouldest not suffer, thou doest defile and marre the Image of God most wickedly. Understande then that such subiection is of the serpent which is hydde within you, the which doth make you beleue that you may be faythfull when you doe honoz the insensible things, and that you are not vn-faythfull, when ye hurt those that be sensible, and haue reason.

In the same booke.

Who is so wicked, or so vnthankfull, which to obtayne and receyue the benefite of God, doth render thanks vnto woode or stones. Therefore awake ye, and gyue good eare vnto your health. Truly God hath no neede of any man, and requireth nothing, and is nothing at all hurt. But it is onely we whiche are ayded or hurt, in

It is great infidelitie to receyue the goodnesse of God, and to render thaks vnto the Images of vwood or stone.

that that wee are eyther thankefull or vn-
thankefull.

Agayne in the same booke.

Adoration
apertaineth
only vnto
the true
God.

They are esteemed verily to be righteous and iust, whiche haue in veneration, not the things which are done for the administration of the worlde, but the creator of them and of the worlde: also those things doe reioyce themselves when he is honoured and worshipped: and cannot abide to see that the honor of the creator shoulde be giuen to the creature. For adoration is a thing belonging vnto God alone, who onely was not created: And all things are his workes. As then it is the propertie of him whiche onely was not created to bee God: in lyke maner, all that which hath bene made, is not truly God. We ought then before all things to vnderstande the deception of the olde serpent, and his cautelous suggestions, who as through wisdom hath deceiued you: As by a certaine reason doth creepe into your senses. And begynning at the head, doth flyde vnto the interior partes, esteeming your deception to be great gayne.

Lactan-

Lactantius Firmianus. 6. booke.

2. Chapter.

Woulde not a man iudge him to be out of his wit, which doth offer candles of wax for an oblation and gift vnto God, whiche is the author and giuer of light?

S. Ambrose in his. 4. Tome vpon the 118.

Psalme. 10. Sermon.

The Gentyles doe adoze and worshippe the woode, bicause they thinke that the same was the image of God: but y^e image of the inuisible God is not in that whiche is seene, but is altogether in that which is not seene. Thou doest then see that we doe walke among manye of the images of Christ. Let vs take heede that wee be not found to take the crowne from the image, which crowne Christ hath put vpon euery one. Let vs take heede to take nothing from them, vnto whome we ought to adde and giue. &c.

Ambrose of the death of Theodosius. Tome. 3.

Helena then did finde the tittle, she worshipped the king, and not the wood: For the same is the error of the Gentils, and the vanitie of the infidels: But shee wor-

shipped him which did hang on the wood,
written in the tytle. &c.

Lucyan Bysshoppe of Antioche confessed his fayth before the Iudges, as recy-
teth Eusebius in his ecclesiasticall history
the.9.booke and.3. chapter. Saying thus
among other thinges. The omnipotent
God who was not made by our handes,
but by whom we are created and compo-
sed hauing pitie of our error, hath sent his
wyledome in this world, taking vpon him
our fleshe, for to shewe and teach vs, that
we ought to seke the same God (who hath
made heauen and earth) not in images
made with mans handes, but in eternall
thinges.

We ought
not to seeke
God by the
Images.

*The counsell of Illyberis or Granado,
the.36.decretall.*

It hath benne concluded & there shoulde
be no painting in the temples: to the ende
that the same which ought to be worship-
ped and serued be not painted on the wals.

*Augustine of the citie of God.4.booke.
9.and.31.Chapters.*

Those which haue put forth first of all
the images, haue taken from the world the
feare of God: And haue augmented error.

Augu

Augustine vpon the. II 3. psalme.

No man can pray or worshippe, beholding and looking so towards the images, but that he is touched as if he were heard from thence, or els he looketh and hopeth to haue that he doth demaunde.

Furthermore he saith, men cannot place and set the images in hie and honorable places, for to be looked on of those that praye and worshippe, but that they doe drawe the senses of the weake, as if they had senses and soules.

Images doe drawe the senses of the weake vnto vayne things.

S. Augustine in his Cataloge of heresyes.

There was a woman named Marcelin, one of the secte of the Carpocratines, which did worshippe the image of Iesus Christe, and of Saint Paule, of Homer and of Pythagoras: prostrating hirselfe before them, and offering vnto them incense.

Shee is put in the rolle of the heresyes by Saint Augustine.

The counsell of Constantinople celebrated by Constantine the first, and by 38. Bishoppes of Asya and of Grece (people excellently lerned, amonge whome the chee-

Eutropius of the dedes of the Romanes.

Q.iiii. feste

Images forbidden in Temples.

feste were the Bysshoppe of Ephesus, the Bysshoppe of Perga, and the Bysshoppe of Constantinople, and was begonne the .15. day of Februarpe, continuing vntill the 15. day of August, decreed that it was not lawfull for those that beleue in God through Iesus Chyste, to haue any images of the creator nor of creatures in the temples for to worshippe them: But that all such thinges ought to be taken awaye out of the temples, according to Gods lawe. and for to auoyde offence.

Asmuch hath the second counsell of Toledo decreed condemning images.

The counsell of Illyberis or Granado, in the .48. Canon.

Those are reiected from the Church, which will not abstaine from Images.

We haue often times admonished the faithfull, that they doe let and hinder as much as they can that there be no images in their houses, which if they feare the force and strength of their seruants, yet at the leaste they them selues auoyde from them: And if they doe it not, that they bee repued as strangers from the Church.

Origen against Celsus.

8. booke.

Celsus sayth: That we doe auoyde the
Tem-

Temples, Altars, and Images, to the end that they be not builded nor edified by vs, forasmuch as hee esteemeth that the fayth of this our inuincible communion & charitie, and the which cannot be expressed that it is a faction or sect. In the meane season notwithstanding hee doth not see, that there is in vs a spirite of righteousness, in stead of the Altar and of the temple, out of whom without doubte doe goe most sweete sauors and encense, that is to saye prayers and requestes proceeding from a pure conscience. And to that effecte Saint Iohn saith thus in his Apocalips, that the incense and odours are the prayers of the Saintes. And Dauid prayed saying: Let my prayer be set forth in thy sight as the incense Lorde. Furthermore these are images and oblations agreeable vnto God, which are not made by vncleane workes, but formed and fashioned in vs by the worde of God: Euen so then all men haue such images in them, I doe meane those which haue acquired and gotten by heauenly doctrine, continency, righteousness, strength wisdom, and a true feare of God: And the buyldinges of all other

*Apoc. 8.**Psal. 141.*

A recital for
to make
suche I-
mages vvhich
are pleasing
vnto
God.

Rom. 6.

The diuels
dwelle in the
temples of
Idolaters.

other vertues, the which I doe beleene to be reasonable to beare honoz vnto that which is the true patron of all images, to wete the image of the inuisible God, which is the only God, or rather those which doe kill the olde man with his workes, putting on the newe man, the which is renued in the knowledge of God, after the image of him which hath created him. And then they shall make such images, as that great and soueraigne workeman desireth. And incontinently afterwarde he saith, to the ende that I may speake in fewe wordes, all christians doe endeuer their selues greatly to buyld such Altars as we haue spoken of, and such images as we haue declared, not of thinges insensible and without life, neyther of Gods and Idolles of wicked spirites, neyther of dwellinges where the diuels doe make their abiding: But of places capable of the spirit of God which dwelleth where vertue is: and also of that great God which hath created vs to his owne image, and which doth approche nigh vnto vs, as comming to his domesticall and familiar freendes: And in such sorte that the spirite of Christ be resident

dent in vs, which are so figured and fashioned. And the heauenly worde willing to set the same forth, hath described God making promise to the righteous, and speaking vnto them after this manner: I will walke among you, and will be your God, and ye shall be my people. And the heauenly word hath also described the saviour saying thus: He that hath my commandementes and keepeth them, the same is he that loueth me, and he that loueth me shall be loued of my father, and I wil loue him, and will shewe mine owne selfe vnto him manifestlye. Whosoever then would haue suche aultars, as I haue lately declared, that he doe seeke diligently, and if he thinke it good, that he doe conferre with such aultars. Immediately afterwardes he sayth, speaking of Images: Truly one ought to knowe that they are insensible, and without mouing: and in processe of time they will become rotten and corrupt: and that ours shall dwell and abyde in the immortall soule, as long as it shall haue any reasonable soule dwelling in it.

Leuit. 26.

2. Cor. 6.

Iohn. 14.

S. Cyprian wryting agaynst Demetrius,
first Treatise.

Exo. 22.
Esay. 2.

What beastlynelle of mynde is it, or rather what blynde foolishhe rage of madde men is it, not to go from darkenesse, for to come vnto the light. And when those which are tyed and bounde with the bonds of eternall death, will not receiue y hope of immortalitie, and not to feare God, threating and saying that hee that doth sacrifice vnto anye Gods, saue vnto the Lorde onely, let him die without redemption. Also: They haue worshipped those which their hands haue made and fashioned, and man did prostrate and humble himselfe before it, and I will not pardon them. Therefore doest thou humble and bowe thy selfe before the false Goddess? Therefore doste thou bowe thy wretched body before Images that are filthye, and that haue no vnderstanding, and before the workes of the earth? God hath made thee right and straight, in comparison of other crooked creatures, making them to looke downe on the earth. Thou hast a hie looke, and a face to beholde thy God: beholde him, fixe thine eyes on him, seeke God on hie,

hie, that thou mayst be exempted from the lowe hell: lyft vp thine heart vnto celestiall and heauenly things. Wherefore doste thou cast thy selfe agayne to the grounde, in the fall of death with the serpent whom thou honourest? why doste thou fall headlong in the ruine of the diuell throughe him? Keepe the highnesse in the whiche thou art borne, perseuere and continue to be such a one as thou wast made of God: lyft vp thy hearte with the stature of thy bodye, and the shape of thy visage, that thou mayest knowe God, knowe thy selfe first: leaue and forsake Idols which mans erroꝝ hath founde out. Turne vnto God, who will assist and helpe thee after when thou shalt call vpon him. Beleue in Iesus Christ whome the father hath sent foꝝ to quicken and amende vs. &c.

Those vvhiche doe honor images, doe honor the deuill.

Confounded be all they that worship Images, and delite in their Idols.

Psal. 97.

Howe agreeth the temple of God with Images.

Those are cursed that worship Images.

God did expꝛessely forbid in the old lawe Images, saying thus: Thou shalt haue none other Gods in my sight. Thou shalt make thee no grauen Image, neyther any

2. Cor. 6.

Exod. 20.

Deut. 5.

Psal. 81.

simili-

similitude that is in heauen aboue, eyther in the earth beneath, or in the waters that are beneath the earth. See that thou neyther bowe thy selfe vnto them, neyther serue them: for I the Lorde thy God, am a iealous God.

4. Reg. 18.

Ezechias did burne the Image of Iesus Christ, bicause it vvas abused.

Ezechias king of Iuda, ordeyned that the Image of Christ shoulde bee burned (that is to saye, the brassen Serpent that God commaunded to be made in the wilderness) bicause that when it was borne about by the people, they did burne sacrifice vnto it, and honoured it, yet the sayde Serpent was the image of Christ, prefiguring him as he himselfe hath said in the Gospell. Notwithstanding Ezechias brake it in peeces, bicause that they abused it: And he was greatly prayled for it of the Lorde.

Obiection.

The Canon lawe in the Chapter which beginneth Prælatum of consecration, distinct. 3.

The Canon lawe permitteth those vvhich can reade, to haue the scriptures.

That which the Scripture doth vnto the readers, the very same doth the payntor vnto the gasing fooles or Idiotes. For in the same the ignorant people doe see that

that which they ought to followe, in the same those doe reade which doe not know any letters.

Answer.

The Prophet Abacuc in his. 2. chap.

answereth to the same

Canon.

What helpeth then the grauen images for the workman hath left it, it is molted and an image & a thing shewing dreames and lyes. *Abac. 2.*

Gregory writing vnto the Byshoppe

Marsill, in his. 4. Epistle.

We had prayesd thy doing, if thou haddest forbidden to worship images: which haue bene set in the Temple not for to worship, but onely for to instruct the spirites of the ignorant. &c.

The Prophet Ieremye in his. 10. Chap.

answereth vnto Gregory.

In that onely poynt they are altogether brutish and doe foolishly, for the wood is an instruction of vanitie. *Iere. 10.*

Iesus Christe saith: In vaine they worship me, teaching for doctrines the commaundementes of men. For ye laye the commaundement of God aparte, and obserue *Marc. 7.*

Serue the tradition of men.

S. Ierome vpon the Propbet Esay.

57. Chapter.

Esa. 57.

There was not a place that was left vn-
defiled with the filchinesse of Idolatrye, in
such sort that behind the doores and postes
of their houses they haue set vp images,
whom they doe call their priuie and fami-
liar Gods. And by and by after he saith:
The Cities of many countreys and pro-
uinces are in that error, and doe keepe that
wicked custome of the elders. Vea and
Rome the mistres of the worlde, doth the
like honouring the image of Ceres, as
their sauegarde, through out euery house,
with torches and candels, to the ende that
they haue memorialls, which should ad-
monish them of their inuented error, aswel
in the comming in as at the going out of
the house. &c.

Gala. 3.

WVe haue
a true Image
of the cruci-
fixe in the
Gospell.

O foolish Galatians, who hath bewit-
ched you that ye should not obey the truth?
to whom Iesus Christ before was describ-
ed in your sight, and among you cru-
cified.

Ephipha.

*Epiphanius the good Doctor in the Epistle
written vnto Iohn Bysshoppe of Ierusalem,
and afterwarde translated by S. Ierome
out of Greeke into Latine.*

Beside that that I haue heard (saith he)
that some did murmure against me, for as-
muche as when we did goe vnto a holpe
place which is called Bethel, to the ende
that I might make there with thee some
prayer, according to the ecclesiastical cus-
tome: and after that we were arryued to
the village, which is called Anablatha, I
sawe in passing by a Lampe burning, and
after I demaunding what place that was,
one answered to me, it was a Temple.
And when I was entred in for to praye, I
found therein a bayle hanging at the gate
painted, hauing the image of Iesus Christ
or of some kind of Saint: For I doe not
well remember whose image that was:
Then as I sawe in the church of Iesus
Christe an image of a man hanging, a-
gainst the auhorptie of the holy Scrip-
tures, I did teare and rent it in peeces, and
gaue counsell vnto the keepers of the sayd
place, rather to wrappe some poore deade
body in it, and to carry it awaye, They did

Epiphanius
entring into
a temple of
the christi-
ans, founde
there the I-
mage of Ie-
sus Christ,
the vvhich
he did teare
in peeces.

R.i.

mur.

murmure against me saying: if he would haue cut it of, were it not reasonable that he should giue an other vayne in change? I hearing the same promised to giue one, and to send it incontinent. But there was a little tyme betweene them, whilist that I searched for a certayne vayne of price for to sende in steade of the other. For I dyd thinke that I must sende one of Cypres, but nowe I haue sent one such as I could finde, and I desire thee that thou doeste commaund the priestes of the saide place to receiue this vayne of this bringer which is sent from vs. And to commaunde from henceforth in the Church of Christe that they doe hang no more any such vaynes, which are against our religion: For it becometh thy honestye and it is also reasonable that rather thou haue a care to take from the Church of Iesus Christ all scrupulous thinges, which are not meete for the people giuen thee in charge.

S. Ierome doth giue witnesse of Epiphanius writing to Pammachius against the errors of Iohn Bysshoppe of Ierusalem.

Thou hast Epiphanius the Bysshoppe,
who

who by the letters that he hath sent vnto thee, hath called thee openly Heriticke: Truly thou art no greater then he, neyther of age nor of knowledge, neyther in holynesse of life, neyther according to the testimonye of all the worlde, during the time that the heresye of the Aryans and Eunomians did raigne in all the East countreys, except Pope Athanasius and Paulin: when thou wouldest not communicate, or haue fellowship with those of the West partes, neyther with those that did confesse the name of God in exile. Either he was not heard of Euticius during the time that he was but priest of the Monastery, nor after that he was Bysshop of Cyprus, he was not touched of Valens, for he was alwayes so honored and esteemed that the Heritickes them selues being in their kingdome, would haue thought that the same should haue turned to their ignomynie and sclander if they should haue persecuted so excellent a man.

The hereticks had thought that it had turned to their dishonnestie, if they had persecuted Epiphanius for his holy life.

Also the history Tripartite. 9. booke.

Chapter. 48. affirmeth.

That he did many myracles.

The saide Epiphanius hath written a

R.ii,

booke

booke called the booke of heresyes, out of which Saint Augustine allegeth witnesses. He liued in the time of Theodosius about the yeere of our Lorde, 390.

Of fastings and of meates.

I. Tim. 4.
Those vvhoe
doe forbid
marriage, and
to eate of
certayne
meates, doe
teache the
doctrine of
diuels.

The spirit speaketh euidently that
in the latter times some shal depart
fro y^e faith, and shal giue hede vnto
spirites of error and doctrines of diuelles,
which speake false lyes through hipocry-
sie, & haue their consciences burned with
an hotte yron, forbidding to marrye, and
commaunding to abstayne from meates,
which God hath created to be receiued
with giuing thanks of them which beleue
and knowe the truth. For all creatures of
God are good, and nothing ought to be re-
fused, if it be receiued with thanks giuing.
For it is sanctified by the worde of God,
and prayer.

*S. Athanasius in his expositions vpon
the Epistle to the Hebrews*

13. Chapter.

These are truly strange doctrines. And
he

he rebuked those which had brought in the Jewishe abstinences and obseruations of meates. For (he sayth) you ought to be fortified with grace, that is to saye, with fayth, and ye ought to be moste sure, that nothing is defiled, and that all thinges are pure and cleane vnto him that beleeueth, and so that faith is necessary: and not the obseruation of meates. For those whiche doe abstayne from meates, that is to saye, those which haue their affection alwayes to obserue in such manner meates, it is most manifest, that such haue nothing profited, no more then those which doe sepe-
rate them selues from the bonds and ly-
mytes of the true faith, and serue wholly a
lawe altogether vnprofitable.

Faith is ne-
cessarie, and
not the ob-
seruation of
meates.

What soeuer is solde in the fleshe mar- I. Cor. IO.
ket, that eate ye, and aske no question for
conscience sake.

*S. Ierome vpon the first Chapter, of
Malachye.*

Turne neyther to the right hand neyther
to the left: to decline and turne to the right
hand is to abstaine from meates whiche
God hathe created to bee vsed. Also to
condemne and forbyd marriage, is to fall

R. iii.

into

into that whiche is witten in another place: be not righteous in thy selfe beyond measure.

Mat. 15.

Iesus Christ sayth: that whiche goeth into the mouth defileth not a man: but that which commeth out of the mouth defileth the man.

The Councell of Bracara or Braga. 2.

30. distinct. Chapter which beginneth, Si quis. Helde in the yeare. 619.

Hath excommunicated those which did abstayne themselves from eating of flesh through superstition.

Eusebius in the ecclesiasticall historie, the. 5. booke. Chapter. 3.

Rehearseth, that among those whiche were prisoners for the fayth at Lyons, there was one named Alcibiades, who led a very strayte life: for he would eate nothing but breade, and drinke water wyth salt, the which lyfe he was willing to continue being in prison. He was notified unto Attalus (the true martyr of Iesus Christ) after his first confession that hee made in the theater) that the same Alcibiades did euill, in not eating those creatures

cures which God hath made, and that the same was an offence vnto others : the which thing being come to the knowledge of Alcibiades, he did eate (by the admonishing of Attalus) all things as others did, rendring thanks vnto God, for that the holy ghost reuealed vnto the same Attalus that which he did teach.

S. Augustine of ecclesiasticall manners,

33. vpon the letter K.

Speaking of the Monkes of Millaine, whose straytnesse he sawe : None is constrained to beare a heauyer burthen than he can, else let him refuse to beare it, and he which is weaker than the other, is not therefore condemned of them. They all do knowe howe greatlye loue and charitie is commended. They doe knowe very well that all meates are cleane to those that are cleane : therefore all their industrie is not to reiect any meates as vncleane, but only to tame their concupiscence and lust, and to holde and keepe themselves in brotherly loue. They do remember this sentence, Meates are ordeyned for the belly, and the bellye for meates : neuerthelesse, manye which are strong shall abstayne because of

Behold the order of the Monkes in times past,

I. Cor. 6.

the weake. Many haue another reason, to mete, bicause that they had rather to bee fedde with grosse meates, and not with sumptuous and delicate, therefore those which in health doe abstayne from one kynde of meate, make no doubt being sick to eate of it. Many doe not drinke wyne, yet neuerthelesse they doe not thinke to be defiled therewith: for they themselves doe ordeyne, that one shoulde giue vnto those that are of a weake complexion, and can none otherwise keepe their health: if there be any that refuseth to drinke, they admonishe them brotherly, not to make themselves through bayne superstitions more weake than holpe. Euen so they doe diligently exercise themselves in the feare of God. And as touching the exercise of the bodye, they doe knowe verpe well, that it profiteth onely for a little time. Loue is chieflie kept, and therebnto is applyed meates, words, apparayle, and the countenances: euery one doth consent vnto a mutuall loue and charitie, and doe abhorre to violate it, as much as God doth, if any one do resist the same, he is cast out: & if any one doe disagree from the same, they will

Ve ought
to giue mea-
res accor-
ding to cha-
ritie.

will not suffer him one day.

Titus. I.

Rebuke them sharply, that they maye be sounde in fayth, and not taking heede to Jewishe fables, and commaundements of men, that turne from the truth. Unto the pure al things are pure: but vnto them that are defiled and vnbeleeuing, is nothing pure: but euen the very mindes and consciences of them are defiled.

The Councell of Toledo. 13. hath excommunicated those whiche forbydde to eate fleshe.

The Councell of Pope Martin hath ordayned as much.

Pope Cluthorius hath ordayned, that none sholde keepe himselfe through superstition from eating of any meates, whiche are agreable to mans nature.

Let no man therefore condemne you about meate and drinke, or for a peece of an holy day, or of the newe Moone, or of the Saboth dayes, which are nothing but shadowes of things to come, but the bodie is in Christ. Let no man wilfully beare rule ouer you by humblenesse, and worshipping of Aungels, aduancing himselfe in those things which he neuer sawe, rashlye
puffe

Collos. 2.

puſt by with his fleſhly minde. &c. Wherefore if ye be dead with Chriſt, and are free from the ordinances of the worlde. Why, as though ye yet liued in the worlde, are ye yet burdened with traditions of them that ſay: touch not, taſte not, handle not, which all perſhe with the bliſing of them, and are after the commaundementes and doctrines of men: Which things haue in deede a ſhewe of wiſedome, in voluntarie worſhipping and humbleneſſe, and in not ſparing the bodie, yet are of no value, but appertayne to thoſe thinges wherewith the fleſh is crammed.

I. Tim. 4.

The bodily exerciſe profiteth little: but godlyneſſe is profitable vnto all thinges.

In the firſt booke of the hitoriē tripartite. Chap. 10.

Spiridion
durſt eate
fleſhe in
Lent.

The holy Biſhop of Cypres, Spiridion ſayth, that freely he dare eate fleſhe in Lent, when others doe abſtayne from it, bicauſe he was a Chriſtian (ſayth he.)

Rom. 14.

Let vs not therefore iudge one another any more: but ble your iudgement rather in this, that no man put a ſtumbling block, or an occaſion to fall, in his brothers waye. I knowe and am fully certified

sted through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth it to be vncleane, to him it is vnclean. But if thy brother be grieved with thy meate, nowe walkest thou not charitably. Destroy not him with thy meate, for whom Christ dyed. Cause not your commoditie to be euill spoken of. For the kingdome of God is not meate and drinke, but righteousness, peace, and ioye in the holy ghost. &c. But why dost thou iudge thy brother? or why dost thou despise thy brother? for we shalbe all brought before the iudgement seate of Christ.

I. Cor. 8.

Rom. 14.

He that eateth, eateth to the Lorde: for he giueth God thanks: And he that eateth not, eateth not to the Lorde, and giueth God thanks.

Rom. 14.

Meate maketh vs not acceptable to God for neyther if we eate, are we the richer: neyther if we eate not, are we the poorer. But take heede least by any meanes this liberty of yours be an occasion of falling to them that are weake. &c. Wherefore if meate offend my brother, I will eate no fleshe while the world standeth, bicause I will not offend my brother.

I. Cor. 8.

I. Cor. 8.

The

Esa. 58.

The Lord sayd vnto the Prophet Esay, crye nowe as loude as thou canst. Leauē not of, lift vp thy voyce like a Trompet, and shewe my people their offences, and the house of Iacob their sinnes. For they seeke me dayly and wil knowe my wayes, euen as it were a people that did right, and had not forsaken the statutes of their God. They argue with me concerning right iudgemente, and will pleade at the lawe with their God. Wherefore faste we (saye they) and thou seest it not? We put our liues to straitnesse, and thou regardest it not? Beholde when ye fast, your luste remayneth stil: for ye doe no lesse violence to your detters: Lo, ye faste to strife and debate, and to synne him with your synne that speaketh vnto you. Ye faste not (as sometime) that your voyce might be heard aboue. Thinke ye this faste pleaseth me, that a man shoulde chasten himselfe for a daye, and to wringe his heade about like a hoke in an heary clothe, and to lye vpon the earthe? Should that be called fasting, or a daye that pleaseth the Lorde? But this fasting pleaseth not me, tyll the time be, thou loose him out of bondage, that is

The true
fast vvhich
pleaseth god
is to abstayn
from all
evils.

in thy danger: that thou breake the othe of the wicked bargaynes, that thou let the oppressed goe free, and take from them all manner of burthens. It pleaseth not me, till thou deale thy breade to the hungrye, and bring the poore fatherlesse home into thy house, when thou seest the naked that thou couer him, and hyde not thy face from thine owne fleshe.

Origen vpon Leuiticus. IO. homely
16. Chapter.

If thou wilt faste as Chyrist commaundeth thee, and humble thy soule, it is conuenient that thou doe it all the time of the yeere, yea, doe the same all the dayes of thy life for to humble thy soule, neuertheless if thou haste learned of the Lorde our Sauour, that he is gentle and lowly of heart, then if thou wilt faste, after the commaundementes of the Gospell: and keepe in thy fastinges the euangelicall lawes, the which the Sauour hath commaunded to faste in such manner. But if thou do fast, annoynt thine head, and wash thy face. &c. *Math. 6.* Wilt thou that I doe shewe vnto thee what fasting thou must faste? fast from all thy sinnes, take no meate of malice, take no

Col. 2.

1. Tim 4.

Math. 9.

Mar. 2.

Luc. 5.

Christian
libertie is
to fast al-
wayes, and
not by ob-
seruing of
dayes.

no meate of pleasure, be not to hotte with the wine of luxurpe, fast from doing euill, abstaine from euill wordes, keepe thy selfe from euill thoughtes, touch not the breaide of theste, of wicked doctrines, couete not the meates of false Philosophy, which doe seduce thee from the truth. Such fasting pleaseeth God, but to abstaine from meates which God hath created for the faithfull to take with giuing of thankes, and to doe the same with them which haue crucified Iesus Christ, it cannot please God. The Pharysles were offended with Christe because that his disciples did not faste, vnto whom he answered, that the wedding children cannot mourne as long as y^e bridegrome is with them. Those then doe faste which haue lost the bydegrome, we which haue with vs the bridegrome cannot faste, but therefore we saye not this, that we woulde let slacke the bydle of christian abstynence. This is verily the Christian libertye to faste alwayes, not through supersticion of obseruance: but by vertue of continence. For howe can they keepe them selues chaste and not defiled and marred, if they bee not holpen and sustayned

stayned through the ayde of continencie? Howe shall they vnderstand the Scriptures? Howe shall they studie in knowledge and wisdom? Shall not that bee through the continencie of the belly, and of the mouth? howe shall euery one make himselfe chaste for the kingdome of heauen, if he doe not cut awaye the affluence of these meates? The Christians then haue that reason to fast.

Augustine in the. 86. Epistle written to Lasulanus.

In the diuine and Apostolicall scriptures, and also throughout the newe testament, in feruentnesse of courage beholding it, I doe see fasting to bee commaunded, but I do not finde it to be defined by Gods commaundement, or of the Apostles, what time or day we must fast or not fast: wherefore by this I doe vnderstande that the commaundement to fast, is not for to obtaine righteousness, the which inwardly is the beautie of the kings daughter.

VVe finde not in the Scripture in vwhat time vvee must fast.

Chrysostome in the 4. tome, of fasting in Lent. Homilie. 73.

If we doe dayly here agree, and that we doe fast all the Lent, and doe not amende
our

our lyues, greater occasion of damnation
shall be done vnto vs.

Gregorie the 7. hath commaunded to
fast the Lent, vpon payne of deadly sinne.
Reade Platyna, Pag. 171. in his life.

Apollonius the martyr of Iesus Christ
in the ecclesiasticall hystorie.

5. booke. Chapt. II.

Rebuked the heretike Montanus, be-
cause he was the first which made the law
of fastings.

Saint Ierome to Nepotian,
first tome.

Superstiti-
ous fastings.

Laye vpon thee such maner of fasting,
as thou canst beare. That thou haue pure,
chaste, simple, and moderate fastings, not
superstitious. What profiteth it, not to
eate of the oyle, and to seeke certayne
dainties, and difficult kyndes of meates,
as figges, pearres, nuttes, fruites of pal-
mes, or dates, the flower of wheate, of ho-
nie, and such maner of meates? There is
no kynde of garden fruite wherewith we
do not torment our selues, to the ende we
eate not of breade, and whylest we doe fo-
lowe our pleasures, we are drawn from
the kingdome of heauen. Further-
more,

more, I haue hearde of some, who against the rule of the nature of men drinke not water, and eate no breade, but doe eate of delicate supplings, and of punned Leekes, and drinke not the pottage in a cuppe, but in a dishe. What shame is this, howe are we not ashamed of such maner of follies? how are we not wried with such superstitions? Furthermore also, we seeke in delicacies the renoume of abstinence. The strongest fasting is breade and wa-

The most
strong fa-
sting.

ter, but bicause that there is no glorie therein, and bicause all liue of breade and water, as of a common thing, we doe not esteeme it to be fasting.

In the olde time they fasted vntill night. *Iudg. 20.*

The fasting without workes of mer- *Zaccha. 7.*
cie displeaseth God.

*Cassiodorus reciteth in the 9. booke of
his historie,*

That the Romaynes had but three weekes for the Lent, fasting euery day except the Sundaye and Saterdaye: The Ille-rickes and the Grecians had fire, and the other seauen: but they fasted by space betweene.

Reade of fasting, *Actes. 13. 1. Cor. 16.*

S. i.

Nath.

Math. 4. Luc. 2. Tob. 2. 1. Reg. 6. 2. Cro
20. 1. Esdras. 8. Joel. 2. Jonas. 3. Hester.
4. and. 14. Psalme. 35. and. 69. and. 109.
Deut. 9. 3. Reg. 19.

2. Reg. 1. David and his people fasted vntill evening, hearing that Saule and Ionathas were dead.

2. Reg. 12 David fasted and prayed for the people which were stricken of God.

3. Reg. 21. Achab fasted and slept hauing on sackcloth, walking comfortlesse, and the Lord had compassion and pitie on him.

Judith. 8. Judith fasted all the dayes of hir life.

Hest. 4. Hester purposing to enter vnto the king for to speake vnto him, fasted thre dayes and thre nightes.

Iere. 36. Iosias declareth the fasting to all the people, and caused the wordes of the booke of Ieremye to be reade openly.

Matb. 4. Iesus Christ humbled his soule with fasting psalm. 35. and. 69. and. 109.

Esay. 58. Vnto whome is he like that fasteth, and neuerthelesse ceaseth not to sinne?

Ierem. 14. Fasting profiteth nothing at all to the wicked and obstinate people.

Luc. 21. Iesus Christ saith: Take heede to your
Rom. 13. selues, least at any time your heartes bee
overcome

ouercome with surfeting and drunkennesse
and cares of this worlde.

We haue bene called vnto liberty, onely *Gal. 5.*
let not your libertye be an occasion vnto
the fleshe, but in loue serue one an other.

Of maryage and of vowes.

The spirite speaketh evidently, that *I. Tim. 4.*
in the latter time some shal depart
from the faith, and shal giue heede
vnto spirites of error, and doctryne
of deuills, which speake false lies through
hipocrysie, and haue their consciences
marked with an hotte iron: forbidding to
marry.

Iesus Christe saithe, haue ye not reade, *Mat. 19.*
howe that he whiche made man at the be- *Genes. 1.*
ginning, made them man and woman, and *Genes. 2.*
sayde, for this cause, shall a man leaue fa- *Ephes. 5.*
ther and mother, and cleaue vnto his wyfe, *I. Cor. 6.*
and they twayne shall be made one fleshe,
wherfore they are no more twayne, but
one fleshe. Let not man therefore put asun-
der that which God hath coupled together.

No con-
straint from
marriage.

Mat. 23.

The Scribes and Pharysies are set in
Moses chappe. &c. He doth rebuke then
such manner of preachers, who doe not on-
ly that they saye, but also doe cruelly and
without mercy, great thinges, whiche one
cannot doe, not esteeming, or iudgeing
what is the vertue of euery one of the hea-
rers, as those which forbid to mary: And
doe constraine the people to a moste vyle
vyltante, for that they doe forbidde that
which is expedient. Those also which doe
teach to abstayne from meates, and other
such manner of thinges, to the which the
faithfull ought in no wyse to be constray-
ned. They do laye great burthens through
the worde of their expositions, against the
will of Christ saying, my yoke is easie, and
my burthen is light: And often times we
doe see that those that doe teache suche
thinges, doe liue altogether contrarie to
their sayings, doing all thinges for the re-
garde of men, and for vaine glorie, as the
word following doth shewe it, saying. All
their workes they doe for to be seene of
men.

Salomon

Salomon in the.18.Chapter of the proverbes doth describe the blessing of marriage. *Pro.18.*

The Prophet David in the.128 psalme dothe describe the blessing of God vppon those that are maried. *Psal.128.*

The angell Raphael did teache Tobie howe hee ought to marie as God commaundeth. *Tob.6.*

The confirmation of mariage is in the 9.Chapter of Genesis vnder the letter A. *Genes.9.*

*Eusebius in the Ecclesiasticall hystorie,
3.booke.27.Chap.*

Saint Clement, as Eusebius of Cesaria doth recite, hath written agaynst those who doe despise mariage. Among other things that he hath written, sayth as followeth: Will they also reprove the Apostles: Saint Peter and Saint Philip had wyues, and married their daughters, and Saint Paule in one of his Epistles, was not ashamed to make commendations and salutations vnto his wife, whom he sayth he woulde not leade with him about the countrie, to the ende he might be the more free to preache the gospel. And by and by after hee sayth, that

The Apostles were married.

Clement sayth that Saint Paule was married.

Clement in his 7. booke of his work, sayth as followeth : It is sayde that S. Peter when he did see his wyfe to be martyred, reioyced, seeing that by that meanes shee was of the number of the elect, and that she returned vnto hir owne house of Paradise, and that he cryed after hir when they brought hir to hir death, calling hir by hir name, saying vnto hir : O deare wyfe remember God. Such were the mariages of the Saintes, and their affections perfect.

In the 4. of the sentences, distinction. 17.

Chapter. 4. and in the 27. decret.

*question. 2. Chapter which
beginneth, Cum so-
cietas. &c.*

The Pope in his Decretals calleth marriage, vncleannesse, pollution, and carnall filthynesse.

Heb. 13.

Saint Paule answereth the Pope, saying : Wedlocke is to be had in honor among all men, and the bed vndefiled, for whose keepers and adulterers God wyll iudge.

Iohn. 2.

Iesus Christ allowed marriage, for hee and his mother were at the marriage in Cana

Cana of Galile.

Augustine in his treatise of the goodnesse of mariage. 21. chap.

I dare not preferre the virginittie of Saint Iohn, before the mariage of Abraham.

The historie tripartite, 2. booke, Chapt. 14. rehearseth or doth make declaration of the Councell of Nice, how it hath decreed that Priests ought not to marry.

But the holy man of God named Paphnutius bishop of Egypt, who had his right eye pluckt out, and the right leg cut off in the hamme, and condemned by the Emperour Maximine to be boyled in molten leade. All these great evils did he suffer for the Gospell of Iesus Christ. The same holy man, seeing that the Councell had ordained that decree, resisted it boldly, saying that mariage is honourable, and that the companie of his owne wyfe was chaste, perswading the Councell neuer to establishe such a lawe, saying: that if they doe make such a lawe, it will be vnto them a great occasion of fornication. Then the Synode prayesd the sentence and aduice

Note what chasticie is.

The Coun-
cell of Nice
would not
make a lawe
that the
Priestes
shoulde not
marie.

of that holpe man, and woulde constitute nothing touching that matter, but left it to vse at euery mans libertie, not making lawe or necessitie, yet notwithstanding the sayde Pahnutius was not marped. This Councell was celebrated in the yeare of our Lorde. 328.

Platyna in the lyfe of Siluester the first.

The Councell of Gangres in Galatia celebrated in the yeare of our Lorde 333. hath permitted mariage vnto Priests, and hath excommunicated those whiche shall forsake their father and mother and wyfe, vnder couloz of religion.

*Distinction. 31. Chapter. which begin-
neth, Quoniam.*

The counsell of Constantinople the sixt, hath in like manner ordayned not to make any bowes not to mary, & that the priestes which doe seperate them selues from their wyues, bicause of their holy orders, shoulde be excluded from the communion.

*Distinction. 27. Chapter, Quidam, and in
the Canon of the Apostles.*

Chapter. 6.

The counsell of Anticyra whiche was celebrated the yeere of our Lorde. 304. like
wyfe

wyse did permit the Deacons to be maryed, after that they haue taken their orders.
Iohn le Maire of the differences of schismes and of the counsells of the Church.

I founde in the library of the Abbey of Desnay at Lyons in an olde booke: that in Fraunce in the time of Pope Formosus, and King Lewes the second of that name, who was surnamyd the stammerer or stutter, the priestes were maryed.

Priestes married in France.

The Canon of the Apostles saith, if there be any which saith or teacheth vnder the title and cloke of religion, that priestes ought to forsake their wyues, let them bee cursed.

Long time after the counsell of Nice, in the church of the Latines, many Byshoppes were maryed: among other S. Hilary Byshoppe of Poictiers, as wee may see by his Epistle which he wrote being in exile vnto his daughter being a virgin, in which Epistle he made also mention of his wyfe the mother of hir.

S. Hilarie bishop of Poictiers was married.

A Byshoppe therefore must be faultlesse the husband of one wyfe, watching, sober, modest, herberous, apt to teach not giuen

I. Tim. 3. S. Paule teacheth that the byshops may be married.

The Deacons were married in the primitive church.

I. Tim. 4.

to wine, no fighter, not giuen to filthy lucre but gentill, abhorring fighting, abhorring couetousnesse, one that can rule his owne house honestly, hauing children vnder obedience with all honesty. For if a man cannot rule his owne house, how shall he care for the church of God, &c. Likewise must Deacons be honest, not double tongued, not giuen vnto much wyne, neyther to filthy lucre: but hauing the mysterie of the faith in pure conscience: and let them first be proued, & then let them minister if they be founde faultlesse. Euen so must their wyues be honest, not euill speakers, but sober, and faythfull in all things. Let the Deacons bee the husbände of one wyfe, and such as can rule their children well, and their owne householdes. After these wordes in the beginning of the fourth chapter, he sayth: the spirite speaketh euidently, that in the latter times some shall depart from the fayth, and shall giue hede vnto spirites of error, and doctrines of deuils, which speake false lyes through hypocrisie, and haue their consciences marked with an hote yron: Forbidding to marie.

Againe:

Agayne: For this cause haue I left thee *Titus. I.*
in Creta, that thou shouldest continue to
redresse that which resteth, and shouldest
ordayne Elders in euerye citie, as I ap-
pointed thee. If any be faultlesse, the hus-
bande of one wyfe, hauing saythfull chil-
dren, which are not slandered of ryote,
neyther that are disobedient, that hee bee
chosen.

Obiection.

Pope Gregorie the 7. Monke of Cluny
otherwise called Hildebrande, who was
Pope in the time of the Emperoz Henrie
the 4. hath commaunded by letters, vnto
Otto bishop of Constance, that he should
forbyd in his Dioces, the Priestes to ma-
rie, and that he doe vnlose or make fru-
strate the mariages of those which were
already married.

Nacler.
Albertus.
Crantzius.
Lambert.
Hirsued.

Answer.

The Lorde answered vnto the same, *Genes. 2.*
saying: It is not good that man should be
alone.

Extra de Cle. cons. lib. 6. Cap. I.

Pope Boniface the 8. hath permitted all
libertie vnto y religious people, although
they were married.

Saint

1. Cor. 7. As concerning Virgins, I haue no commaundement of the Lorde : but I giue vnto you myne aduice. If the Doctor of the Gentiles had no commaundement, what is he that can haue it ? And in very deede he had no commaundement, but he hath had an example. For virginite cannot be commaunded, but be desired. For the things whiche are not in our power, are more to be desired, than to bee commaunded. &c.

Virginite
not com-
manded, but
desired.

1. Cor. 7. After that Paule hath counsayled that it were good, if we coulde liue vnmarried, bicause that we are more free to thinke on God, he sayth : And this I speake to declare what is profitable for you, not to tangle you in a snare : but that ye followe that which is honest and comely, and that yee maye quietly cleaue vnto the Lorde without separation.

1. Cor. 7. To auoyde fornication, let euerye man haue his wife, and let euery woman haue hir owne husbnde. I woulde wish that all men were as I am : but euerye man hath his proper gyfte of God, one after this manner,

ner, another after that. &c. If they cannot abstayne, let them marie : for it is better to marie, than to burne. &c.

S. Vldaric bishop of Augspurge, in the Epistle that he sent to Nicholas the first, concerning the forbidding of marriage vnto Priestes.

The forbidding of marriage was altogether contrarie both to the worde of God, the decrees of the Councell of Nice, and to the auncient Church. After he declareth vnto him the great euilles and daungers which therein were. And among other things he declared that which chaunced in the time of Gregorie the first, through the occasion of such forbidding, whiche constrained him to chaunge his mynde in that case. At a certayne day the said Gregorie sent to his fishe ponde or stewe, for to drawe fishe, and there were brought vnto him more than sixe thousande heades of little childezen, whiche had bene cast in there, for to couer and hide the whoredome of the Priestes and other Ecclesiasticall persons. Wherefore Gregorie seeing the same, was constrained to saye, condemning the decree that he had made against the

Note the fruite vvhich came of the forbidding of marriage vnto Priestes.

the maryage of the ecclesiasticall persons. The Apostle saithe, it is better to marye then to burne: And I say also for my part, that it is better to mary, then to giue occasion of death. This Epistle was founde in a library of the towne of Hollande, called Aldwater.

Of vowes.

*S. Ambrose vpon the fyrst to the
Corinthians. 7. Chap.*



A man ought to be constrained, least hauing forbid things that are lawfull he doe fall into thinges vnlawfull.

We maye
breake the
vowes made
agaynst the
sayth.

The counsell of Toledo. 8. did permitte to breake the vowes and othes made against the faith.

I. Sam. 25
The vowe
of Dauid.

Dauid sinned in swearing that he would put to death Nabal and all his men, hee did very well to breake that vowe, whiche was against God: And therefore he prayes greatly God for that he letted him to shed bloud, by Abigail.

Mat. 14.

Herode made a vowe to giue vnto the
daugh-

Daughter of Herodias that danned befoze him, what soeuer shee would aske. And she being befoze instructed of hir mother, said, giue me here Iohn Baptist his heade in a platter. And y^e king sorowed: neuerthelesse for his othes sake, & for their sakes which sat also at the table, he commaunded it to be giuen hir. He did euill in fulfilling that bowe against God.

The vowe
of Herode.

Saule did euill to bowe to put to deathe his sonne Ionathas, who was hindzed to accomplishe his bowe by the people.

I. Sam. I4.
The vowe
of Saule.

God hath sayde and commaunded, thou shalt not kill.

Exod. 20.

Iephtha bowed a bowe vnto the Lorde and sayde, if thou shalt deliuer the children of Ammon into my handes, then that thing that commeth out of the dozes of my house against me, when I com home in peace, from the children of Ammon, shall be the Lodes, and I will offer it by a burnt offering. After the wars were ended he came home, and see his daughter came out against him with Timbzeles and daunces. And when he saue hir, he rente his clothes, and sayde: Alas my daughter, thou hast made me stoupe and art one of them

Iudg. II.
The vowe
of Iephtha.

them that trouble me. For I haue opened my mouth vnto the Lorde, and cannot goe backe. &c. And he killed his daughter against the commandement of God, which forbiddeth to kill.

*Saint Cyprian the Martyr of Iesus
Christ. II. Epistle fyrst
booke.*

If the vir-
gins vvil not
or cannot
perseuere in
their virgi-
nitie, let
them marie.

If the virgins haue giuen them selues with a good wil vnto Christ, let them perseuere in chastitie not dissembling, being so strong and constant that they attend the rewarde of their virginnitie: if they will not or cannot perseuere, it is better for them to mary, then to be throwne hedlong into the fire through their pleasures.

The counsel of Araulique or Orenge the II. chapter hath decreed, that we can bowe nothing rightly vnto God, but that which we haue receiued at his hand: In asmuch as all thinges which we can offer vnto him, are gyftes proceeding from him.

The counsell of Gangres in Galatia, in a Canon and rule saith, if any of those which keepe virginie for the loue of Iesus Christe, doe eleuate them selues against those that are maried, let them bee
excommu-

excommunicated, or giuen to the diuell. In an other Canon it is saide, when a man bicause of dissembling countenance, vseth strange apparell, beleeuing that thereby he hath righteousnesse in him selfe, and despiseth others, which with honesty and reuerence doe weare caps and other comely apparell, that he be excommunicated.

If the Monkes do think themselves more holy than the married folke, they ought to be excommunicated, or giuen vnto the deuill.

John le Maire of the difference of schismes and of the counsels of the Church.

Pope Gregory the seuenth, was the first which made a lawe that priestes shoulde not mary.

Platyna in the life of Pope Pius. 2.
or Aeneas Syluius.

The vniuersal Church, Priests, Orders, and Clerges.

The Pope Pius borne at Senec, afore named Aeneas Syluius, among other proverbes, which he was wont to speake, was accustomed also to saye, by good right and by good cause, they haue taken awaye maryage from priestes, but for better cause they ought to restore it vnto them againe.

The proverbe of the Pope.

Iesus Christ sayth in bayne they worshipping me, teaching for doctrines, whiche are but mens preceptes.

Mat. 15.

Math. 15. All plantes whiche my heauenly father hath not planted, shall be plucked vp by the rootes.

1. Cor. 7. It is better to mary then to burne.

*Of the church, and howe it
may be knowne and of hir
authoritie.*

*Chrysostome vpon S. Mathewe. 48.
homily. 24. Chapter.*

The vvic-
ked haue
Churches,
Preachers,
Orders,
and Clarkes.



Here be some who doe greatly seduce, althoughe that it be through liyng, yet neuerthelesse they doe preache Christe, they declare the faith: For they also haue orders; and p̄telles aswell as the faithfull. They doe also reade the holy Scriptures. Also they doe thinke that they do giue the same Baptisme, and the same Sacramentes of the body and of the bloud of Christe: likewise they doe honor the Apostles, & Martyrs, and thereby doe cause the thoughtes of men greatly to erre, not onely of the meane and simple people, but also of the prudent

prudent and wyse. Who shall he be whom Antechrist will not moue? partly doing the workes of Christe, and fulfilling al the offyces of the Christians, before the Christians: excepte it bee peradventure hee which considereth that which the Apostle hath sayde: Forasmuch then as Sathan 2. Cor. II. himselfe is changed into the fashion of an angell of light. Therefore it is no great matter, though his ministers fashion themselves as though they were the ministers of righteousnesse, whose ende shall be according to their deedes, and not after the fayning and forme of their christianitie.

Chrysostome vpon S. Mathew, 9. Homilie. Chapt. 24.

All the Christians in this present time, ought to conferre themselves in the holpe Scriptures. For sithence the time that heresie hath obtayned and gotten hir churches, men can haue no certayne prooffe or triall of true christianitie: And there can be no other refuge for the Christians, who are willing to know the truth of the faith, but the holy Scriptures. Afterwardes he sayth: Whosoever then will knowe what the true church of Iesus Christ is, howe

The true Church knowne by the holyc Scriptures.

shall he knowe it but onely by the Scriptures?

Saint Augustine, 2. Tome,

166. Epistle.

In the holy Scriptures we haue learned Iesus Christ: and in the Church we haue commonly those holye Scriptures. Wherefore then is it, that in them we kepe and holde not altogether, in common both Iesus Christ and his Church?

S. Augustine. 7. Tome, in the Epistle against Petilian a Donatist.

Chapter. 2. 3. 4.

Amongst vs and the Donatistes is a question where the Church is. What is it then that we shall doe? Dought we to seke it in our wordes, or in those of our heade Iesus Christ? Truly we ought to seeke it in the wordes of him whiche is the truth, and which also knoweth his bodie.

Chrysostome vpon Saint Mathewe,

49. Homilie. Chap. 24.

Heresie the troupe of the souldiers of Anti-christ.

Heresies are the bandes and troupe of the souldiers of Antichrist, chiefly those whiche haue obtayned the place of the church. And it is holden in the holy place, insomuche that it seemeth that they are there

there holden, as the worde of truth: but it is the abomination of desolation, that is to saye, of the hoste and bande of Antichrist, the which hath made the soules of many men desolate, forsaken, and destitute of God. And peradventure that is that which the Apostle speaketh of, which is an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he shall sit as God in the temple of God, and beare in hande that he is God. And so all his euils of diuerse heresies, the which were before but only hearde of, are afterwarde holden in the holpe place, in ouerthrowing the Church of Iesus Christ. &c.

2. Thess. 2

Chrysostome vpon Saint Mathewe,

Chapt. 24. Homilie. 49.

He then which woulde knowe what is the true Church of Iesus Christ, howe shall he knowe it in so great confusion of such likelyhoode, but by the scriptures?

In the same.

The Lorde then knowing so great confusion to be come in the latter dayes, therefore willed that the Christians which are in Christianitie, which will take the sure-

For to haue the surenesse of the true fayth, vvee must haue regard vnto the holy Scripture.

Mat. 24.

nesse of the true sayth, should haue refuge vnto nothing but vnto the Scriptures: Otherwyse if they regarded other things, they shall be euill spoken of, and shall perishe, not vnderstanding what the true Church is, and thereby shall fall headlong into the Abomination of Desolation which standeth in the holype place of the Church, &c.

In the same.

Mat. 24.

If any mā shal say vnto you, behold here is Christ in the houses, beleue it not. For now we you doe iniurie and wrong to the Godheade, if you seeke it in houses, that which filleth both heauen and earth: or if ye think that he which is come for to resist the proude, and for to exalt the humble and meeke, is hydde there: shewing by suche things, howe of his true Church oftentimes doe ryse by seducers. Therefore we must in no wyse beleue them, if they saye not or doe not that whiche is agreeable to the Scriptures, beleue them not: for as the smoke goeth before y fire, and the bat-taile before the victorie: euen so the temptation of Antichrist, preceedeth and goeth before the glozie of Christ, &c.

We must
beleue no
men if they
do not teach
the scrip-
tures.

Saint

Saint Barnard vpon the Canticles

33. Sermon.

From whom shall the church hide hir-
 selfe: all are freendes, and all are enemies:
 all are kinsfolkes, and al are aduersaries:
 all are household seruantes, and there is
 none at peace: all are neighbours, and all
 seeke but their owne profite: They are the
 ministers of Christ, and serue Antechrist:
 they do walke in the honoz of the gooned
 of the Lorde, vnto whom they doe no ho-
 nor: thereby commeth that beauty of the
 harlotte, whiche thou seest dayly in their
 apparell, as the players of Comedyes,
 as in the apparell of a King: thereby thou
 seest the golde in the bypels, saddels and
 spurres: Thereby are the tables beauti-
 fied with meates and vessells. Thereby
 commeth drunkenesse, and gloutonye,
 thereby proceedeth the harpe and the viol,
 thereby are the priestes ouerrunning, and
 the garners full, answering the one the o-
 ther: Thereby are the boxes full of oyn-
 mentes and sweete sauoz, thereby are the
 purses filled, therefore would they be. and
 are the princes of the Churches, the Pro-
 uostes, Deanes, Archdeacons, Bishops,

Judges of
 the Church
 in our time.

The Priestes
 are apparai-
 led pom-
 pously like
 harlots, and
 those that
 play in co-
 medies or
 tragedies
 vwhen they
 doe their di-
 uine office.

Esay. 38.

Archebyschoppes, and such thinges come not lawfully, but bicause they doe walke in the businesse of darkenesse. By that before it hath bene forespoken, and nowe is come the time of the fulfilling of the same, Behold nowe in peace my bitternesse is most bitter, it hath bene before bitter, in the death of Martyrs, afterwarde more bitter in the controuersye of Heretickes, now it is most bitter in the manners of those of our owne house: we can neyther chafe them nor drive them away, they are so mighty and multiplied without number. The fores and plagues of the Church are entered into the inwarde partes, and are incurable, and therefore is hir bitternesse most bitter. &c.

We ought to take hede of Antichrist, for if vvee doe marke vvell the scriptures, vve shall finde him in the Church.

S. Hilary writing against Auxentius.

I doe admonishe you to take heede of Antechriste, ye stape your selues to muche on the walles, seeking the church of God, in the fairenesse of buyldings, thinking that the vnitie of the faithfull is there contayned: doe wee doubt that Antechriste ought there to haue his seate? The mountaines and the woodes, lakes, prisons, and desertes are more sure vnto me and of bet-
desertes

ter truste, for the Prophets being therein
hid haue prophesied.

Saint Barnard vpon the. 90. psalm, *Qui*
habitat. verse. 6.

O Lorde Iesus thou hast multiplied the
people, and thou hast not increased theyr
ioye: for many be called, but fewe bee cho-
sen: Al the Christians, almost al doe seeke
their owne profite, & not of Iesus Christe.
And haue remoued the offyces from the
ecclesiastical dignitie into shameful gaine,
and into workes of darkenesse, and the
health of soules is not searched for in
suche thinges: but the pleasure of riches.
Therefore are they thoren, therefore doe
they frequent the Churches, and doe cele-
brate masses, and sing psalmes. They
stryue and contende most impudently day-
ly by proces for Byschoppes, Archeb-
shoppes, in somuch that the reueneues
of the Churches are bestowed and wasted
in superfluyties, and to bayne vles. There
remayneth nothing but that the man of
sinne be reueled, the sonne of perdition. &c.

S. Barnard in his Sermon of the con-
uersion of S. Paule.

Alas **O** Lord God, for these are the first
which

abandoned

the

the

Esa. 9.

Mat. 20.

Philip. 2.

The Priests
are shoren
and shauen,
and doe all
their cere-
monies for
couctousnes

Esay. I.

The heades
of the
Church doe
persecute
the Church.

which doe persecute thee, whome we doe see to loue the hyest places in thy Church, and to holde the principallitie. They haue taken the Arches from Sion, they haue occupied the Castle, and afterwards haue freely & by power and strength, set all the citie on fire: their cōuersation is miserable, the subuersion of thy people is pitifull.

*S. Ierome vpon the. 9. Chapter of the
Prophete Oseas.*

I doe not finde in the olde hystories any other to haue seperated and diuided the Church, and seduced the people from the house of God, than the Priests and Prelates which are placed of God, for to bee the spyes and watchmen for the Christian people, agaynst the enemies of the church.

S. Barnarde in his first booke, De considera. to Eugenius.

Speaking vnto Pope Eugenius: what are those thy flatterers whiche saye vnto thee: nowe by boldly: thou doste by them of the spoyle of the Churches? The lyfe of the poore is sowne in the places of the riche. Siluer shyneth in the myre, they runne thither out of all partes, the poorest sort doe not carie it awaye, but the most strong,

strong, or hee that runneth swiftest : this custome, or rather this mortall corrupti-
on, hath not begon in thy time, but I be-
seeche God that it may ende in thine. In
the meane time thou art apparayled and
decked by very gorgeously and sumptu-
ously. If I durst speake it, thy seate is ra-
ther a Parke of diuels, than of sheepe ?
Did S. Peter so ? Did S. Paule mocke
after that sort ? Thy Court ought rather
of custome to receyue the good, than to
make them such. For the wicked do pro-
fite nothing, but the good doe very muche
empayze. Afterwardes hee concludeth :
Beholde the murmuring and common
complaynt of all Churches, they doe crie
out that they are cut in peeces and dis-
membred. There are very fewe, or almost
none, whiche doe not feare the stroke or
wounde : Dost thou demaunde what ?
The Abbots are drawen away from their
Bishops, the Bishops from their Archbi-
shops. It is great maruayle if one can ex-
cuse the same. In doing so, you doe shewe
very wel, that you haue fulnesse of power,
but not of Iustice. You doe the same, bi-
cause that you can doe it : but the question
is,

is, whether you ought to doe it. You are there constituted and placed for to keepe and preserue vnto euery one his honour, and his degree, and not for to beare him emule and malice.

In the 34. distinction, Chapter, Lector. Glose and distinct. 82. Chap. Presbyter, & Glose. And in the Canon of the Apostles. 17. quest. 4. Chapt. And distinct. 40. Chapt. Si Papa. And distinction. 96. Chapt. Satis. And Chapter, Simplicii. And

Incipitis.

The Pope sayth that he hath powver to make lawes against nature, and against the Gospell.

It is written in those Canons, that the Popes haue such power and authoritie, that they may dispence agaynst the Apostolicall doctrine, and agaynst the right of nature, and consequently agaynst the Gospell and the worde of God. For the Pope hath all the rightes as well diuine as humane, in the inwarde partes of his brest, wherefore he ought to iudge euerye man, and ought to be iudged of none: Insomuch that though he should lead a great number of people into hell, yet no mortall man ought to presume to rebuke his faultes: For he is God which cannot be iudged of men.

Saint

Saint Paule aunswereth vnto the same **2. Thes. 2.**
 saying. Let no man deceiue you by anye Iudge yee
 meanes, for the Lorde commeth not, ex- norre vwho
 cept there come a departing first, and that is Antichrist
 that sinnefull man be opened, the sonne of according
 perdition which is an aduersary, & is exal- to the Ca-
 ted aboue all that is called God, or that is nion, and ac-
 worshipped: so that he shall sitte as God cording to
 in the Temple of God, and shewe himselfe the vvord of
 as God. God.

*Saint Hilary in his booke against
 Auxentius.*

Whosoever denieth Chrysste to be suche
 as he hath bene preached by the Apostles,
 he is Antechrist. The property of the name
 of Antechriste, is to bee contrary vnto
 Chrysste.

*The Priestes doe saye that the Pope
 cannot erre, neyther the
 counsels.*

Iesus Christ hath sayde vnto S. Peter, **Luc. 22.**
 I haue prayed for thee, that thy faith faile
 not.

*Vnto the same their owne Canons doe aun-
 swere in the. 40. distinction Chap.
 which beginneth, Si Papa.*

If the Pope doe fall into an error in the
 faith,

in the faith, and that he be an Hereticke one may very well rebuke and checke him in his faultes.

Alexander.6

Pope.227.

in the yeare

of our Lorde

1492. Reade

Guliel. Bud.

Pope Alexander the.6. speaking once vnto an Embassadoz of y^e king of Fraunce, vnto whome he had these wordes, this fable of Iesus Chryste hath gotten vnto vs great riches.

Sanazarius an Italian Poet in his Epigrammes in the.2.booke.

Beholde the enormitie of the Popes, and their life more than diabolicall.

Speaking of that Pope Alexander, noting the inceste of him, with his owne daughter Lucrecia, and asking hir, Lucrecia wil Alexander desire thee alwayes? afterwardes answered, O wicked case: it is thy father. Behold the witnesse whiche the wryters of his time haue, declared of that head of the church.

Abbas Vrspergensis reciteth of Gregory the.7. otherwise called

Hildebrand.

The Popes may verye vuell erre.

That the common wealth of Rome, and all the Church hath bene vnder him in great danger, through the error of newe schismes, and not heard of, and that he hath vsurped the Papall seate through tyrannye, and not by lawfull election.

The

The counsell holden at Wormes
in the yeere. 1080.

Affirmed of Gregory the seventh, that it
is most true that he was not chosen of god,
but that hee exalted him selfe, without all
shame through disceit, and money, and that
he hath turned upside downe the ecclesia-
sticall order, and that he hath troubled the
kingdome of the Christian Emppye: and
that he hath attempted the deache both of
the bodye and soule of that Catholicke and
quiet king, and that he hath defended and
holden by the wicked and periured king,
and that he hath sowed discorde, among
those that agreed togither, and strifes a-
mongest the peace makers, and offences
amongest brethren, and diuorcement be-
twene maried folke, and that he hath re-
moued and troubled all that was at reste,
quiet and in peace betweene the good ly-
uers. We being assembled togither of
God agaynst the sayde Hyldebrand, prea-
ching sacriledges, and fires, mayntayning
periured persons and homycides or men
sleas, putting in question or doubt the ca-
tholicke and Apostolicke faith of the body
and bloud of the Lorde, being an obseruer

Gregorie. 7.
was not
chosen of
God.

Gregorie
hath put in
question the
catholike
fayth, and
hath bene a
coniurer &
necroman-
cer.

and

and keeper of diuination and conjuring,
and of dreames, and a most manifest Necromancer, hauing familiar spirites, and
for that cause swaruing from the true faith,
we doe iudge that he ought to be canonically deposed, driven away, banished, and
condemned perpetually, if he doe not leaue
of his seate, after that he hath heard these
thinges.

*Benno Cardinall in the life of the
sayde Gregorie.*

Amongest many wickedneiles that he
alleged of him, sayde, that he alwayes v-
sed to beare about with him a booke of
Necromancye, the which was vnto him
very familiar, and that he did cast throug
his enchauntments, the consecrated hoste
into a fire, that by that meanes he might
faine to haue had a heauenly reuelation, a-
gainst the Emperour Henry: Benno alled-
geth for witnesse, Iohn Bysshop of Porta,
Secretary of the said Hildebrand.

Platyna in the life of Iohn the 8.

And Sabellicus, lib. I. of the

9. Ennead.

The Papesse
Iohn. 8.

Pope. 107.

Yeare. 855.

The woman called Iohn the eighth, was
borne in Englands, and hir parents were
of

Note the
lyfe of Gre-
gorie.

of Mentz. She followed in hir yong age,
 a yong scholler in the studies of learning,
 and profited so well at studie, that she was
 esteemed at Rome amongst the wyldest: for
 which cause she was chosen to be Pope,
 thinking that shee had bene a man, and
 was chosen with as great consent as euer
 was Pope; following still the studie
 that she had learned with hir studie felow.
 At the time that she was chosen Pope,
 she was founde with childe with one of hir
 owne seruants, who perceiuing himself big,
 knewe so well to prouide for hir great bel-
 ipe, that none coulde perceiue it, vntill such
 time as she trauallyed of childe in the open
 streete, and in the open procession, vpon
 the shoulders of those that did beare hir, &
 dyed in the same trauallye, the second yere
 after hir Papacie.

One maye nowe well see whether the
 Pope cannot erre.

Platyna in the life of Syluester. And Sa-
 bellicus. Lib. 2. of the 9. Ennead.

Syluester the 2. was a Monke in his
 youth, afterwards did giue himselfe vnto
 the diuell, as a right sorcerer, vpon condi-
 tion that his bodie and soule, should be his

Apoc. 17.

Esay. 3.

Beholde the
 goodly stufte
 that hath
 bene holden
 by the popes

Syluester. 2.
 Pope. 147.
 Yere. 999.

The Pope
 giueth him-
 selfe to the
 after deuill.

after his death. Prouided that the diuell doe helpe to obtayne that that he desireth, by which meanes he came afterwarde to be Pope.

Platyna in the life of Bennet. 8. And Sabellicus lib. 2. of the 9.

Ennead.

Benet. 8.

Pope. 152.

Yeare. 1012.

The Pope did shewe himselfe a diuell being aliue, and the diuell appeared Pope after his death.

The Pope was founde in a lie, and proued a liar

*St. Augustine
Pope. 152.
Yeare. 1012.*

The Pope

was founde

in a lie, and

proued a liar

Bennet the. 8. appeared damned after his death in a monstrous and horrible likenesse hauing an heade and tayle like vnto an Asse, and the residue of the body like vnto a Beare, saying that he did shew himselfe after such sorte, because that being Pope he hath liued beastly.

The peere. 457. The counsell of Carthage was holden in which S. Augustine ruled. In the same a lawe was made, vpon the appellations in Ecclesiasticall iudgement. The Pope required that it might be lawfull to euery one that woulde, to appeale vnto his seate. And to y end that he might obtayne that which he demaunded, did committe falshode, in alledging a decree of his owne inuenting, the which sayd that it was made in the counsell of Nice: After that the lye of the Pope was known, through the doublenesse of the Coun-
celles

celles, brought from Constantinople, the request of the Pope was refused & denied.

The counsell of Ariminum or Rimino, which was holden by .60. Bishops was generall, condemned the counsell of Nice. And did erre with Arius, who was before condemned, by the word of God in the said counsell. In like manner the .2. counsell of Ephesus hath erred, with Eutyches, and Dioscorus.

The Coun-
cell of Ari-
minu hath
erred, neuer-
thelesse it
vvas general

The counsell of Carthage in which that holy man Cyprian was present, with .86. Bishoppes, that is to saye almost all the Bishoppes of Africa, Numidia, and of Mauritania, decreed that Baptisme ministred by the Heritickes, ought not to take place, but that those which haue bene baptised by them should be baptised agayne: The whiche sentence was afterwarde condemned, as it appeareth in the .5. distinction, chapter, *Quare.*

The Coun-
cell of Car-
thage in
vvhich Saint
Cyprian
vvas present
hath erred.

S. Augustine writing against Maximian bishop of the Arians. Lib. 3.

Chapter. 14.

I ought not to preferre the Councell of Nice, nor of Ariminum, as though I shoulde preferre them before the Scrip-

VVe are not
holden by
the authori-
tie of Cou-
cels, but by
holy scrip-
ture.

A. ii,

tures,

tures. For by the authoritie of the same, I am not bounde, neyther thou likewise by the other: But by the authorities of the holy Scriptures, and not of men what soever they be. But witnesse vnto both a lyke, as the thing with the thing, the cause with the cause, reason with reason. &c.

We cught also to obserue the decrees of Pope Alexander the 3. of Gelasius, of Nicholas the 2. of the Councell of Nlyberis, of Toledo, of Carthage, of Chalons, of Calcedonia, & the Lateran, the which haue forbidden to take money and gyftes for the satisfaction of sinnes, for baptisme, for the temples, for the sacramentes and gyses of God. And haue ordayned that none shoulde be promoted and ordained in the Church by money and rewardes, and that he shoulde be holden for an Apostate, and not for an Apostolike, which shall obtayne the seate of Rome, eyther with money or fauour.

The Councell of Orleans hath determined, that the poore, the sicke, and the weake, shoulde bee nourished and clothed by the Bishoppes, and that the Monkes shoulde possesse nothing of their owne.

Iohn

John Gerson in his first part of the examination of doctrines.

The first veritie shoulde be so sure, that every simple man not authorised, might be so well instructed in the holy Scriptures, that one ought rather to beleue his assertion in the cause of teaching, than the doctrine of the Pope. For it appeareth that rather we should beleue the Gospell than the Pope. If then such a man doe teache any veritie which is contayned in the Gospell, there where the Pope cannot greatly erre, it is manifest of whether one ought to preferre the iudgement. By and by afterwards he sayth: If it shoulde happen that there shoulde be a generall Counsell assembled, in which such a man were present which is well instructed, in case the greatest part should declyne through malice or ignorance, to the opposition of the Gospell, such a lay man may be objected agaynst the sayde generall Counsell.

A lay man
well instru-
cted in the
Scriptures,
may be ob-
jected a-
gainst the
Councell, or
the Pope, if
they erre.

*Panormitan in his Chapter, Significasti,
extra de electionibus, who was pre-
sent at the Counsell of Ba-
sill, and of Constance.*

In matters which concerne the sayth,

Uiii.

the

the saying of a lay man ought to be preferred before that of the Pope, if his saying be more probable, by better authoritie eyther of the olde or newe Testament, than that of the Pope.

Thomas of Aquino in the somme.

3. parte. 46. addition

6. article.

Articles of
the faith not
to be altered.

Bicause that the church is buylded vpon faith and the Sacramentes, it appertayneth not vnto the ministers of the church to make new articles of the faith, or to make newe Sacramentes, or to chaunge or take awaye those that are made: for that is the excellency and puissance which appertayneth onely vnto Iesus Christe, which is the foundation of the church.

The counsell of Gangres in Galatia, doth curse those which abide not in the faith of the Lorde, and which doe make euery day newe constitutions.

The Canons and Decretals of the Popes in the. 9. distinction chapter Noli, and chap. Ego, and chap. Negare, and. 24. Q. I. chapter.

Non afferamus.

We must holde our selues vnto the holy
Scrip:

Scripture, and not vnto the sayinges of men how holy soeuer they be.

Origene vpon the Prophet Jeremy, in the first homilye.

It is necessary for vs to call to witnesse the holy Scriptures: for vnto our senses and allegations, without those, one ought not to beleue.

S. Ierome vpon S. Mathewe,

That which is spoken without authoritie of the Scriptures through the like facilitie may be despised as it is saide.

Saint Augustine vpon S. Iohn.

46. treatise. Chap. 10.

Verily in sitting vpon Moyses seate, if they doe teache the lawe of God, it followeth that God teacheth by them: but if they will teach that which is theirs, heare them not, neyther do them. For truly such people do seeke the things which are their owne, and not of Iesus Christ.

What it is to sit vpon Moyses seate.

S. Cyprian vnto Cecill, 2. booke of his Epistles, 3. Epistle.

If you doe whatsoeuer I commaunde you, I will not call you seruantes, but frendes: and also that Christ ought to be onely hearde, the father hath witnessed it

Iohn, 15.

¶.iiii.

from

Mat. 17. From heauen, saying: this is my deare sonne, in whome I delite, heare him.

Christ alone
ought to be
hearde.

Esay. 29.

Mat. 15.

Those vvhich
doe reiecte the
vvorde of
God, haue
none excuse

Wherefore if it bee so that Christ alone ought to be hearde, we ought not to haue regarde what that is that others befoze vs haue thought good to be done: but that which Christ which is befoze all hath don. For we must not followe the custome of men, but the veritie of God, forasmuch as the Lorde speaketh by Esaye the Prophet, saying: They doe prayse me highly with their lippes, teaching the commaundements and doctrine of men. And againe in the Gospell, ye haue made that the commaundement of God is without effecte, through your tradition. And therfoze, dere brethren, if any of our predecessors either through ignorance, or through simplenesse, hath not obserued and kept that which the Lorde hath taught vs to doe by his example, or doctrine, the same maye be left of through the simplicitie therof, and it may be pardoned him, through the mercie of the Lorde. But it cannot be pardoned vs which are now admonished and instructed of the Lorde. And also we must wyte letters vnto our companions that the lawe of the

the Gospell and the doctrine of the Lorde
be kept of euery one, and that wee doe not
goe backe from that y^e Christ hath taught
and done.&c.

Afterwardes he saithe: If wee bee the
prieistes of God and of Christe, I doe not
finde that we ought to followe any other
than God and Christ. Forasmuch as espe-
cially he saith in the Gospell: I am the
light of the worlde, he that followeth mee
shal not walke in darkenesse, but shal haue
the light of life.

Iohn.8.

*Lactantius Firmianus in the.6.booke
of his godly institutions
8.Chapter.*

We ought not to follow men but God.

*S. Augustine writing vnto Fortuna-
tus.198. Epistle.*

We ought not to holde or esteeme all
the disputations of men as canonicall
scriptures, although they haue bene made
by learned men, insomuch that it is lawe-
full for vs (sauing the honoz of men which
is due vnto them) to gainesay or reproue
some thinges in their writings, if perad-
uenture we doe finde that they sauor other-
wyle then the veritie conteyneth, vnder-
stoode

The vvi-
tings of holy
men are not
to be prefer-
red before
the canoni-
call scrip-
tures.

stoode by others, or of vs through the help of God. I am such a one in other mens writings, as I woulde that they shoulde be which doe vnderstand mine.

S. Augustine in his Prologue of the. 3. booke of the trinitie.

Augustine
vwoulde not
that vvee
should obey
his vvritings
as canonical

Obeey not my writings as if they were the canonicall Scriptures, but all that which thou shalt finde in them, beleeeue the same without doubting: But giue no farther credit vnto myne than they do accorde and agree with them.

In the same booke.

I cannot denie, but aswell in my greatesse woorkes as in my small woorkes there are many thinges, which iustly and without any temeritie might be blamed.

S. Augustine in his Epistle vnto S.

Ierome. 19. Epistle. 3. Tome.

folio. 161.

There is no
fault in the
canonicall
Scriptures.

I doe confesse thorowly thy loue, that I haue learned to beare that honor and reuerence only vnto the bookes of the holy Scriptures which are called canonicall. And I doe beleeeue most surely that no Authoꝝ of them, writing them haue erred: but if any thinges are found in them
the

the which do seeme to be repugnant to the truth: I doe esteeme it none otherwyse, but that eyther the booke is euill written, or that the interpreter hath euill vnderstode that which is saide therein, or els that I doe vnderstande it nothing at all. And as for others, I doe reade them in such sort, that with whatsoeuer holinesse or doctrine they be set and paynted forth, yet I do not thinke that to be true which they saye, because that they haue such an opinion, but so farre as they coulde perswade me, eyther by those canonical authoꝝ, or by probable reasons which are not disagreeing from the truth. And as for thee, my brother, I doe thinke that thou thinkest none otherwise. Yea, I doe esteeme truly that thou wouldest not that we shoulde reade thy bookes, as the bookes of the Prophetes and Apostles, which haue written so certainly, that it shoulde be a wicked thing to thinke that they haue erred or fayled in their writing.

Augustines
opinion.

S. Augustine in the. 112. Epistle written vnto Paulinus.

I woulde not that thou shouldest follow mine authoritie, thereby to thinke that it
is

is necessary for thee to beleue it, bicause I haue spoken it : but to the ende that thou beleue the canonicall scriptures. &c.

Saint Ierome vpon the Epistle vnto Titus. I. Chapter.

Without authoritie of the Scriptures, babling and scoffing ought not to be beleued.

Tertullian in his prescriptions agaynst the heretikes.

It is not in our desire or free will, lawfully to bring in, to chose, or to alledge for witnesse, that that another shall bring in or alledge, for his will and pleasure. For we haue the Apostles of the Lord for authoꝝ, who haue brought in nothing for their pleasure, neyther no newe thing, but they haue saythfully taught vnto the people, the discipline & knowledge which they haue receyued of God.

S. Augustine of one onely Baptisme in the Epistle vnto Vincent.

What is hee that knoweth not the holy scriptures : &c. My brother meddle not against so great & heauenly things. For the places are known by the Canon lawe of the Bishops.

Saint

*Saint Augustine writing vnto Vincent,
in the .48. Epistle.*

Gather not together false accusations a-
gaynst the brethren, of the writings of the
Bishops, or of ours: as of Hilarie, or of
that unitie (before that the part of Dona-
tus be deuided or seperated) as of Cypri-
an, or Agrippin, agaynst the heauenlye
witnesses, which are in so great number,
so cleare, and not to be doubted. First of al,
bicause that such kynde of letters ought to
be discerned from the authoritie of the ca-
nonicall Scriptures. For we do not read
them after that sort, as for to take witnes,
to whiche it is by no meanes lawfull to
speake agaynst, except peraduenture they
haue perceyued any thing otherwyle than
the truth requirerh. Immediatlye after-
warde he sayeth: But neuerthelesse let vs
walke in that in which we are come vnto,
(that is to saye) in that waye whiche is
Christ. For the integritie and the know-
ledge of letters, of any Bishop (howe no-
ble and vertuous so euer he be) cannot bee
kept as the canonicall Scripture is kept,
through or by so many letters, orders, and
tongues, and through the susception of
the

VVe ought
not to bring
the faults of
the auncient
doctors a-
gainste so
great num-
ber of wit-
nesses of the
holy scrip-
tures.

the ecclesiasticall celebration. Against the which, there are some notwithstanding, who vnder the name of the Apostles, haue inuented and imagined many things: nerthelesse, it hath bene in vayne, bicause that it is to well proued, celebrated, and knowen. &c.

S. Augustine in his. 2. booke of Baptisme against the Donatistes

3. Chapter.

You haue accustomed to put before vs the letters of Cyprian, the sentence of Cyprian, wherefore doe you take the authoritie of Cyprian, for your schisme, and do repeale and keepe backe his example for to trouble the church? And what is he but that he knoweth that the holy canonicall scripture, aswel of the olde testament as of the newe, is kept within his limits which are certaine, and that the same is to bee preferred before all the writings of the Bishoppes that are past, insomuch that we must nothing doubt thereof neyther dispute, to wete, whether that all that which is written in the same be true. But it is lawefull to rebuke the writings of the bishops which haue bene written of whiche they

they haue written sithence the confirmati-
on of the canonicall scriptures, or by word,
peradventure more full of wisdom of e-
uery one better instructed in such things,
or by greater authoritie of other byshops:
or through the wisdom of the wyle, or
by the counsels, if peradventure they haue
swarued in any thinge from the truth, and
also the counsels which are done, through
out euery region or prouince, without all
doubtes ought to giue place vnto the au-
thoritye of the first counsellors whiche are
made through out all Christendome, and
the first & generall determinations, ought
often times to be amended by those that
follow after, when through any experience
of thinges that which was secrete is de-
clared, and that which is hid is made kno-
wen, without any kinde of pryde, which is
no sacriledge, not hauing a necke puffed
up with pryde, without any contention or
enuye, with holynesse, humilitie, with the
catholicke peace, with christian charitie.

Irenaeus in his. 3. booke. 4. chap.

What would it be if there were any di-
sputation or debate moued, of anye lighte
question, must wee not haue our recourse
vnto

unto the moſte auncient churches, which were in the time of the Apoſtles, and to take of them that which is cleare and certain, for to reſolve the debate or queſtion put forth?

S. Auguſtine of baptiſme againſt the Donatiſtes. 3. booke.

9. Chapter.

Honoratus Attuca hath ſaide, for as much as Chriſte is the truth, we ought rather to followe the truth, then cuſtome.

The Biſhop Caſtus in the

5. Chapter.

Cuſtome
ought not
to be follo-
wed.

He that preſumeth to follow cuſtome, in condemning the truth, eyther he is enuyous or wicked towards the brethren, unto whom the truth is reveled, or he is ingratefull towards God, through whole inſpiration the church is inſtructed.

Iere. 7.

Trust not in falſe lying wordes, ſaying: here is the Temple of the Lorde, here is the Temple of the Lorde, here is the temple of the Lorde. &c But take heede howe ye doe truſt in counſels that beguile you and doe you no good.

Mat. 17.

2. Pet. 1.

God hath witneſſed of his ſonne ſaying: This is my deare ſonne, in whome I delight

light here him.

The Lorde hath saide: But the prophet which shall presume to speake ought in my name, whiche I commaunded not to speake, and he that speaketh in the name of strange Gods, the same prophet shall dye. Deut. 18.
Deut. 17.

Moyles saide, ye shall doe after nothing that we doe here this daye, euery man what seemeth him good in his owne eyes. Deut. 12.

We shall put nothing vnto þ word which I commaunde you, neyther doe oughte there from, that ye may keepe the commaundementes of the Lorde your God which I commaunde you. Beholde I haue taught you ordinances and lawes such as the Lorde my God commaunded me. Deut. 4.
Apoc. 22.

S. Augustine writing vnto Orosius against the Priscillanistes and Origines. II. Chapter.

The doctrine of man seemeth to haue reason so long as it is not compared vnto the heauenly knowledge: but when the lye approcheth to the truth, it is by and by deuoured and destroyed, as a sparke of fire, and all the teachings of faulshod and lyenges the whiche now are called Idolles, Mans doctrine hath great appearance in it selfe, but compared to the truth, is confounded.

Forasmuch as they are made, they shal be altogether broken.

Iohn. 3. He that commeth from an hie, is aboue all: he that is of the earth is earthly, and speaketh of the earthe: he that commeth from heauen is aboue all. And what hee hath seene and heard, that he testifieth: but no man receiueth his testimony, howbeit he that hath receiued his testimonye, hath sealed that God is true. For he whom God hath sent, speaketh þ words of God.

Iohn. 5. Iesus Christ saith. And his wordes haue ye not abiding in you: for whom hee hath sent, him ye beleue not. Search the scriptures, for in them ye thinke ye haue eternall life: and they are they which testifie of me.

Iohn. 7. My doctrine is not mine but his that sent me. If anye man will doe his will, hee shall knowe of the doctrine, whither it be of God, or whither I speake of my selfe. He that speaketh of him selfe seeketh his owne prayse: but he that speaketh his prayse that sent him, the same is true, and no vnrighteousnesse is in him.

Iohn. 8. He that sent me is true: and I speake in the world, those thinges which I haue heard
heard

hearde of him.

If ye continue in my wordes, then are ye my disciples, and shall know the truth, & the truth shall restore you to libertie. &c. I speake that I haue seene with my father: and ye doe that which ye haue seene with your father. Verily, verily, I saye vnto you, if a man keepe my saying, hee shall neuer see death. *Iohn. 8.*

My sheepe heare my voyce, and I know them, and they followe me. *Iohn. 10.*

I haue not spoken of my selfe: but the father which sent me, gaue me a commaundement what I shoulde saye, and what I shoulde speake. And I knowe that this commaundemente is lyfe euerlasting. Whatsoeuer I speake therefore, euen as the father bade me, so I speake. *Iohn. 12.*

The wordes that I speake vnto you, I speake not of my selfe. If ye loue me, keepe my commaundements. He that hath my commaundements and keepeth them, the same is he that loueth me. He that loueth me not, keepeth not my sayings, and the wordes which ye heare, are not mine, but the father which sent me. *Iohn. 14.*

Many other signes also did Iesus in y^e pre- *Iohn. 20.*

sence of his disciples, which are not written in this booke. These are written that ye might beleue that Iesus is Christ the sonne of God, and that in beleeuing yee might haue lyfe through his name.

Galat. I.

Though that wee, or an aungell from heauen, preach vnto you other wayes than that whiche we haue preached vnto you, holde him as accursed. As we sayd before, so say I nowe agayne, if any man preache vnto you other wayes than that yee haue receyued, holde him accursed.

Iohn. 4.

The woman that was a Samaritane, sayde vnto Iesus, I wote well Messias shall come, which is called Christ: when he is come, he will tell vs all things.

Act. 20.

I haue kept nothing backe, but haue shewed you all the counsell of God.

*Chrysostome in the first homilie vpon
the Epistle vnto Titus.*

The Gospell doth contayne all things, the things present, and things to come, honor, pietie, and fayth. &c.

Saint Hilarie vpon Saint Mathew.

14. Canon.

Mat. 15.

Euery plant which my heauenly father hath not planted, shall be plucked vp by
the

the rootes, that is to say: all mans traditions ought to be plucked vp, by the fauor of the whiche they haue transgressed the commaundement of the lawe. And therefore he called them the blinde leaders, promising the waye of euerlasting lyfe, the which they see not themselues: and sayth that the falling hedlong of those blind leaders and their conductors, is common.

S. Augustine vpon S. Iohn. 49. treatise. 9. Chapter.

Although that the Lorde Iesus Christe hath done many things which haue not bene written, as also his owne Euangelistes doe witnesse it, that the Lord Iesus Christ hath sayde and done many things which are not written, neuerthelesse, the things haue bene chosen to be written, which were thought sufficient for the saluation of the beleeuers.

Of the holy scripture, and

*howe it is lawfull for all men
to reade it.*

HAppie is he that readeth, and happie are they that heare the wordes of this

Æ.iii.

Pro-

All mans traditions ought to be plucked vp by the rootes.

Apoca. I.

Prophecie, and keepe those things which are written therein : for the tyme is at hande.

Luk. II.

Jesus Christ sayeth : Happie are they that heare the worde of God, and kepe it.

Psal. II9.

Thy worde is a lanterne vnto my feete, and a light vnto my pathes.

Eccle. I.

Gods worde in the heygth is the well of wisedome, and the euerlasting commaundements are the entrance of hir.

Iere. 15.

When I had founde thy wordes, I did eate them vp greedily: they haue made my heart ioyfull and glad.

Ephes. 6.

Take the helmet of saluation, and the sworde of the spirite, which is the worde of God.

*S. Augustine of the Citie of God. 19.
booke. 19. Chapter.*

We ought not to forbid any man to knowe the truth.

It is forbidden no man to knowe the truth, that which he ought to doe through honest repast and recreation: howe much time doe men and women lose daylye, in going and comming, playing and scoffing, in detracting and beholding playes and follies.

Chry-

*Chrysostome vpon S. Iohn in the end
of the. 16. homilye.*

I praye you marke well one thing which is true, is it not a thing full of absurdite that a surgian, a shoemaker, a weauer and generally all men of occupation, euery one of them doe strue for the profession of their arte and science, and that a christian knoweth not howe to make an account or a reason of his religion? It is very true that when the occupation is not knowne it is but a losse of mony, but the despising of christian religion bringeth with it the losse of the soule, and yet neuerthelesse we doe trauayle through so greate misery and through so great madnesse, that we doe put therein all our heart and cogitation: but the thinges which are necessary for vs, and which are as most strong holdes of our saluation, we esteeme them nothing at all. That same is that which letteth the Gentils to knowe their error. Forasmuch then as they doe ground them selues vpon lyinges, for to doe all that, that they doe, and for to defend the ignominye and scandal of their teachinges, we which doe obey and serue the truth, dare not open the

The ignorance of the Christians is the cause that the infidels doe not acknowlege their error.

mouth for to defend that which is oures. What letteth them that they cannot condemn our great imbecillitie and weaknesse, and that they should not suspect vs of some disceyt and follye? That they doe not speake euill of Christe, as of a lyar, whiche by his fraude and disceyt hath abused a great multitude? we are the cause of that blasphemy: This is commaunded vs of Saint Peter. For he saith, let vs be ready alwayes to giue an answer to euery man that asketh vs a reason of the hope that is in vs.

1. Pet. 3.

We ought to be readie to giue a reason of our fayth vnto those that aske vs.

Colos. 3.

Prou. 10.

Common vvordes to be simple.

Mat. 10.

Let the word of Christ dwel in you plentifully. But what do they which are more fooles then made answer vnto the same, blessed be every simple soule, and he that walketh surely. But this is the cause of all euilles, that many knowe not to bring witness of the Scriptures in due time: for we must not vnderstand in this place here the simple for the foole, and for him that dothe vnderstande nothing, but for him which is not crafty and malicious. For if we should vnderstand it so, it should be superfluous to say, be wyse as serpents and innocent as doves.

*S. Ierom in his Prologue vpon the
Prophet Sophony.*

If they had knowen that Huldah did prophecie when men held their peace, and that Deboza did iudge and prophecy, who ouercame the enemies of Israell when Barack was a frayde, and that Iudith and Hester (in figure of the church) killed the aduersaries and deliuered Israell whiche were like to perishe, they would neuer haue played the noddyes behinde my back (that is to saye) they would not mocke me behind my backe. And a little after he saith, it suffiseth me to saye in the ende of the prologue that our Lorde Iesus Christ appeared first vnto the women, and they were Apostles of the Apostles, to that end that the men should be ashamed that they haue not sought that, which that same bzittle oz frayle kinde hath already founde.

*Chrysostome vpon S. Iohn. 3. homi-
lie. 4. Chapter.*

Let vs then bee ashamed, that the wyfe that had five husbandes, and a Samari- tane, was so diligent to learne, who ney- ther for the time of the day, nor for any o- ther businesse coulde not be drawne from
the

4. Reg. 22
Iudges. 4.

Iudith. 13
Hester. 7.

The sloth-
fulnesse of
Christians
in not rea-
ding dili-
gentelye the
vvorde of
God.

A great
number of
those vvhich
doe cal them
selues chri-
stians, haue
oftener the
tables and
dyce in their
hands, than
holy bokes.

the doctrine of Christ. But as for vs, we
are not only far of frō enquiring any thing
of that which appertayneth vnto the erudi-
tion of heauēly things, but also we are, as
it were assured in all things, & we do care
no more of the one, than of the other, and
therefore wee are ignorant of all things.
What is he among vs, I pray you, who
being come into his house, doth go about
to doe anye worke appertayning vnto a
Christian? What is he that will declare
the sense and meaning of the scriptures?
Trulye none. Wee doe finde oftentimes
Dyce and Cardes, but verye seldome ty-
mes bookes: and if any haue them, they
doe keepe them sure in their chambers, as
though they had none. Or else all their de-
lyte and studie is to haue fayre and plea-
sat couerings, & painted or goodly figures
of letters, not for to read them, nor vse thē,
but for to shewe forth their riches and am-
bition, and studie none other thing. Vaine
glozie is so great, as I doe not heare any
ambitious persons to vnderstand any boke,
but onely to esteeme letters of golde. What
gayne commeth thereof I pray you? The
Scriptures are not giuen vnto vs, for to
haue

haue them only in bookes, but to that ende we shoulde print and engraue them in our heartes. Wherefore such hauing and keeping of bookes, is of the ambition of the Jewes, vnto whom the commandements were giuen in letters. But vnto vs it is not so, vnto whome they are giuen in the tables of the heart of charitie. I doe not forbyd to haue bookes, but I doe admonishe them, and instantly pray them, that we may so haue them, that neuerthelesse, as wee may rehearse often times in oure myndes, both the letters and the sense, in such sort that thereby we may be cleane. For if the diuell dare not enter into an house where the Gospell is, muche lesse shall he touch his soule, which by continuall reading hath that doctrine familiar and common.

Sanctifie then the soule and the bodye, and that shall come if thou haue alwayes the Gospell in thy heart, and in thy tong.

S. Ierome in his Proheme vpon the first booke of his Exposition vnto the Ephesians. 9. Tome.

All words and all reasons are contained in the holy bookes, by the which also wee knowe

Prou. 7.

Scriptures
to be grauen
in our harts,
and the bo-
kes diligent-
ly read ouer.
Iere. 31.

Psal. 1.

knowe God, and forgette not the cause, wherefore wee are created. I doe muche maruayle, that some haue bene ginen so muche vnto foolishnesse, and to slothfulnesse, not willing to learne the most excellent things, yea, they haue esteemed and doe esteeme worthe of rebuke and blame all those whiche haue such a studie: vnto whome although I coulde aunswere more straitly and briezely, leauing them eyther angrie or appeased. I doe say that it is a great deale better to reade the scriptures, than to giue themselves after riches, for to gather and heape them vp.

1. Tim. 6.

Chrysostome vpon Genesis. 6. Tome.

5. Homilie. 1. Chapter.

Neighbours
ought to
take holyc
scripture in
their handes
to sprinkle
their soules.

I desire you that wee bee not negligent vnto our owne saluation, yea rather that our worde be of spirituall things, and let vs take in our handes Gods bookes, and calling together our neyghbors, sprinkle with heauenlye wordes oure owne selues, and of the assistentes, that thereby we may chase and driue away the treasons and assaultes of the diuell.

S. Ierome in his first Tome vnto Marcellus, perswading him to goe to Bethleem.

In the towne where Iesus was borne, there are none but rusticall people, where ye shal here nothing but singing of psalms in euery place: the ploughman holding the plough by the tayle singeth *Alleluya*: The mower to passe away the time singeth psalmes, the Vine dresser with his hooke cutting the vine, singeth some thing of David, these are the songes of this prouince, these are (as we say commonly) the songes of loue.

Athanasius vpon the Epistle vnto the Ephesians. 6. Chapter.

We fathers moue not your children to wrathe. &c. he addeth the cause of the obeying of the fathers commaundement, and sheweth vnto the parents how they should make their children obedient and ready to doe that that they are bydde. If thou wylt (saith he) that thy children doe obey thee, accustome them vnto heauenly wordes, and saye not that it belongeth vnto the Monkes to vnderstand holy letters: For truely it is the office rather of euery christian,

Ephes. 6.

Reading of
the scrip-
tures ma-
keth chil-
dren obe-
dient.

stian, and cheselye of him which medleth
and hath to doe with the assayes and bu-
sinesse of this worlde. And the moze that
he hath neede of the greater healpes, the
greater neede hath he to vnderstand it:
for he is moze prouoked with the assaults
of this worlde. This then is greatly for thy
profite, that thy childe may heare & read
holy Scriptures, for thereby they shall
learne to honoz father and mother: But
thou doest the contrary, thou bringest vp
thy childe in the doctrine of panims and
gentiles, of whiche they shall learne mosse
wicked thinges, the which shall not be so
when they are instructed in the heauenlye
Scriptures.

*Primasius (Byshop of Vtica in Africa,
disciple of S. Augustine) vpon the
Epistle to the Collos.*

3. chapter.

Collos. 3.
The lay peo-
ple ought to
haue the ho-
ly scriptures.

Let the worde of Christ dwell in you
plenteously. &c. Here is most amply decla-
red, that the laye people ought also to haue
the word of God, not only simply, but also
abundantly and plenteously, and they
ought also to admonishe and teach the one
the other.

Atha-

*Athanasius vpon the.3. Chapter of
the Collossians.*

Let the worde of Christe dwell in you Collos.3.
plenteously in all wisdom: He declareth
the way by the which we may giue thanks
in all things. For if the worde of God
(sayth he) dwell in you, that is to say, the
doctrine of heauenly commaundementes
and admonitions, by the which he instruc-
teth vs to despyse this lyfe, we cannot
greatly esteeme earthly riches. Truly we
shoulde not fall or bee ouercome with to
griuous things, but to beare all things
stoutly and manfully rendring thanks
vnto God, although there happen aduersi-
ties. For he hath not sayde, let the word of
God be in you simply, but let it dwell in
you plenteously. For if we doe abound in
the knowledge of the holy Scriptures,
we shall easily beare trybulations, paines
and calamities, and all other manner of
euill.

The holy
Scriptures
cause vs to
beare all tri-
bulations
patiently.

*Theophylacte vpon the.6.chap.to
the Ephesians.*

If thou wylt (saith he) that thy chyl dren
should obey thee, instruct them in the word
of our Lorde, and saye not that it dooth be-
long

long onely vnto the Monkes to reade the Scriptures. For it belongeth aswell vnto euery christian, and cheefely vnto all those which haue to doe in this worlde.

S. Ierome vpon the.6.chap.vnto the Ephesians.

Little children ought to be taught the holye scriptures.

If he doe commaund the Ephesians being laye men, and vnto many that are occupied in the businesse and affaires of this life (as we see among the people) to teach their children in all discipline, and admonition of the Lorde: what oughte wee to thinke or iudge of the priestes? of whose order he hath written vnto his disciple Timothe saying, hauing children subiect in all reuerence, &c.

S. Ambrose vpon the.2.Epistle vnto Timothe.3.chapter.

2.Tim.3.

All scripture giuen by inspiration of God, &c. It is manifeste that all scripture of which God is said to be the author, to be profitable: For it is giuen to that ende that it may profite the ignorant and amend the disformed creatures, drawing the wicked into all good workes: For in profiting a little and little to the newe man, it will make him the man of God.

Chry-

Chrysostome vpon the. 2. Epistle vnto

Timothe. 3. chapter.

Thou hast (saith he) through me the Scriptures, if thou doest desire to learne any thing, of them thou mayest learne it: If he did write those thinges vnto Timothe who was full of the holy ghosse, howe much more ought we to thinke that it is spoken vnto vs.

Lactantius Firmianus in the Proeme of his heauenly institutions.

Alle which haue receiued the Sacrament of true religion, for asmuch as the truthe is reueled vnto vs, and that we may followe God the doctor of sapience and wysedome, let vs call vnto that heauenlye banket all men vniuersally without anye difference eyther of kinde or age: for there is no meate sweeter and more delectable vnto the soules, then the knowledge of the truthe.

S. Augustine in the. 6. chapter of the vtilitie and profyte of beleeuing.

All that which is in the Scriptures is high and heauenly, all is truch and moste fitt and holisome doctrine (beleeue me) for

Euery one may drayve out of the holy scriptures that which is needefull for his soules to health.

to fill and satisfie the spirites, in such sorte that euery one may drawe out that which is sufficient for him, so that he drawe it deuoutly and holily, according as true religion requireth.

*Augustine of true religion. 51. chapt.
about the letter E.*

In forsaking (sayeth he) the open and poeticall trifles and foolishnesse, let vs feede and comfort our spirite, in treating and considering of holy scriptures. The which spirite being weareye and to muche ouercome with the heate, hunger, and thirst of vayne curiositie, and things to no purpose, desireth to bee refreshed and comforted with vaine fantasies, as of goodly and daintie meates.

*Chrysostome vpon S. Iohn 5. Tome. 10.
Homilie, first Chapter.*

W^e ought
to reach one
another in
Gods word.

Before I doe come to intreate of the wordes of the Gospell, I would request of you one thing, which I would not haue you to despyse. For I doe not demaunde of you heauie things, nor such as are hard to be done, neyther that which is onely profitable to me, but a great deale more to you. What is then the request that I demaunde?

maunde? That one day in the weeke, or at the least vpon the Sundayes and Festi-
uall dayes ye be diligent to haue in youre
handes before the preaching the Gospell,
which we doe reade vnto you, and to re-
peate them often in your houses, searching
diligently the vnderstanding thereof, and
noting that which is easie or obscure and
harde in them, and that which seemeth to
haue contrarietie, yet notwithstanding
hath not: and after that ye haue throug-
hly examined it, bee very attentiu to those
Sermons, by whiche meane shall come
great profite both to you and to me. For
I shall haue no great labor to declare vnto
you the vertue and efficacie of the gospell;
so that the sentence before be made easy by
you in your house. And you shal be a great
deale more wyse, not onely to heare and
vnderstande, but to teach others. For there
are a great manye that heare, and take
great payne to keepe all the wordes of the
Gospell, and all that wee doe interprete
vpon them, yet neuerthelesse they profite
not very much, although wee shoulde re-
mayne there with them a yeaere. Where-
fore: Bicause they giue not themselves

What is
the cause
that manye
doe profite
so little in
the scrip-
tures.

No excuse
from rea-
ding of
scripture.

vnto our sermons but a small time, & that
onely in the Church. And if anye excuse
themselves by reason of their businesse,
and occupations of publike and particular
things: First of all, they erre very much,
chiefly in that they vnderstande so manye
things, and are so much giuen vnto tem-
porall assayes and businesse, as they doe
nothing at all studie on the things whiche
are mooste necessarie, and doe alledge a
vayne excuse, and of no force. For one
may rather accuse in this matter, the long
conuersation of frendes, the long sitting in
the theaters and gasing places, the long
time that men spende in beholding the
running of horses, in which vayne things
they consume and spende manye times a
whole daye, and the which neuerthelesse,
they excuse not themselves by reason of
their occupations. Furthermore, ye are
to diligent in things that are vyle, and no-
thing worth. But when ye muste vnder-
stande heauenly things, ye esteeme them
vnprofitable, and of no price: insomuch as
ye make none account to bestowe on
them anye little care and diligence. And
howe are they worthe of victuals, and to
see

see the sunne, which make so small account of it. The negligent people haue yet another excuse, but very euill, & is to say, that they haue no booke. That should be a ridiculous thing to answer here for the rich, but because I doe thinke that many poore men doe vse manye times that excuse, I will a little speake vnto them, and aske them whether they haue not all the instruments and tooles that belong to their arts and sciences. Although that pouertie letteth or hindreth them greatlye to buye them: It is then a foolishhe thing to excuse themselves through pouertie, and to be diligent in lacking nothing necessarie for their occupations and sciences, yet to excuse themselves bypon their occupations and pouertie, in things whereof cometh vnto them so great vtilitie and profite.

An admonition vnto the poore people to haue the holy bookes.

Augustine in the 56. Sermon vnto the brethren being in sorrowe and care.

He which maketh none account to reade the holy Scriptures, sent from paradise, ought to feare, & he do not only peradventure receiue eternall retributions and rewardes, but also that he escape not eternall

He ought to feare vvhich will not reade the Scriptures, to be tormented vwith eternall paynes.

*Esay. 5.**I. Cor. 14.**Matth. 25.**Pro. 28.*

paines. For it is so dangerous not to reade the heauenly precepts, that the Prophet with great mourning doth crye, therefore commeth my folke into captiuitie bicause they haue no vnderstanding: for he that is ignorant shall be ignoꝛante still. Without doubt he whiche maketh none accounte in this world to seeke God by heauenly readding, God will scoꝛne to knowe him in the eternall and euerlasting blessednesse: We ought greatly to feare with the five foolish virgines (who came after the gates were shutte) when Christe saide vnto them, I knowe you not, depart from me ye workers of iniquitie. What is that to saye, I knowe you not, I knowe you not? Howe doth he not knowe those whom he sendeth to the fire? not without cause both of them. For as he saide not long sithence, those whiche will not vnderstande in reading in this worlde, God will not knowe them in the daye of iudgement. We ought also to heare not negligently, but diligently, and with great feare that which is written in the pꝛouerbes of Salamon, hee that turneth (saith he) awaye his eare from hearing the lawe, his pꝛayer shal be abhoyred.

He

He that would be hearde of God, oughte first to heare God: for howe would he that God should heare him, considering that he dispiseth so much as he maketh none account to reade his holy commaundements. Hee that would be hearde of God, ought first to heare God.

And that, what is it my brethren? Some christians yea and which is worse some of the clergye, when they would bring them into the right waye doe ordaine that bread wine and oyle and other necessarye thinges of coste be prepared for them. And forasmuche as euery one prepareth so manye thinges for his terrestriall iorney, for to nurrishe his fleshe, wherefore hath he no care or desyre to reade so excellent a booke of whiche his soule shoulde be refreshed here eternally.

What soeuer thinges are written afore Rom. 15. time are written for our learning, that we through pacience, and comfort of the scriptures, might haue hope.

To all you that be at Rome: he hath Rom. 1. written vnto all, that that he did write.

These thinges were written to put vs in remembrance, whom the endes of y^e world are come vpon. I. Cor. 10.

Saint Ierome writing vnto Calantia a gentle woman of Rome.

You demaund and redemand very carefully and earnestly, that I should describe for you a certayne rule of the holy Scriptures, to whiche you shoulde addresse and leade the course of your life, to the end that knowing the will of the Lorde, among the honors of this worlde, and the pleasure of riches, you should rather haue a heape and great store of good manners. And to that end that you being maried may please not onely your hus bande, but also him whiche hath permitted maryage. And againe, first of all that the authority of the husband be kept, and that all his family doe learne of you, how greatly they ought to honor him, the Lorde declareth through seruice and great obedience by humilitie, for the more you honor him, the more you shal be honored: for the Apostle saith: The husband is the wines heade. For the bodie hath more ornaments vpon the head, than all the residue of the whole parts.

Ephe. 5.

1. Cor. 11.

Againe S. Ierome writing vnto the sayde Calantia.

**Let all excuse of error cease, the filthie
the**

the filthie and dishonest reioycing in sinne, let them be put away: for if we will excuse and defende our selues by the example of the multitude, reciting many times the vices of others for our consolation and comfort, & saying that we haue none whō we may followe, we doe nothing. We are sent to the example of him, who, we doe all confesse, ought to be followed. And therefore the chiefeest care is to knowe the heauenly lawe, by the which thou mayest see the examples of the saints, as if they were present: Learne by the counsell of the same what we ought to do, & what to auoid. For he helpeth greatly to iustice (that is to say increaseth vertues) that filleth his spirite and mynde with heauenly wordes, and whiche hath alwayes in his heart that which he desireth to fulfill by works. &c.

Immediatly after he sayth: Let the holy Scriptures bee then alwayes in thy handes, and continually in thy thought, and thinke it not sufficient for thee to remember, or to haue in mynde the commandementes of God, and not fulfilling them by works. But knowe them, to the ende you may learne that which ought to be

The vvicked lyfe of another to couer ours, ought not to be alledged.

Rom. 2.

be done. For before God they are not righteous which heare the lawe: but the doers of the lawe shall be iustified. Truly the fielde of the heauenly lawe is muche, and without measure enlarged, the which doth shyne with many witnesses of truth, and as with a certayne heauenlye flower feedeth and nourisheth the spirite of him that readeth it, with a marueylous delite: All which things you shall knowe to be very good to keepe iustice.

S. Ierome writing vnto the Ladie Gaudentia, of the bringing vp of hir daughter Pacantull.

Howe we ought to bring vp the yong daughters in reading.

When the little & yong damsel shal come vnto seauen yeares of age, and that she beginneth to be shamefast, to knowe when she woulde keepe silence, and to doubt of that that she ought to speake. Let hir then learne by heart the Psalmes, and vnto twelue yeares, that shee doe make a treasure in hir hart of the booke of Salomon, of the Gospels, of the Apostles and Prophetes.

Agayne, writing vnto another good Ladie called Leta, exhorting hir to instruct hir daughter from the cradle in the holy

holy scriptures, he willett hir to loue the
 godly bookes, in steade of precious stones
 and silke, in which bookes, let not the co-
 uers being embroidered with diuers co-
 lours please hir, but the erudition distinct
 and corrected according to sayth: Let hir
 learne first the psalter, and through such
 songs, that shee doe withdrawe hir selfe
 from the worlde: Let hir be taught to liue
 vertuously in the Proverbes of Salomon.
 And that shee doe accustome hirselfe to de-
 spyse and contemne worldye things in *The cano-*
 Ecclesiasticus. That she doe followe the *nicall bookes.*
 example of vertue and patience in Job.
 That she doe learne the Gospell, not let-
 ting it go out of hir handes. That she wil-
 linglye learne the Actes and Epistles of
 the Apostles. And when she hath enriched
 hir heart with suche riches, to learne by
 heart the Prophetes, and the bookes of
 Moyses, the bookes of the Kings, Para-
 lipomenon, Esdras, also Hester, and last
 of all the Canticles of Salomon, called
Cantica canticorum. For if she should read
 them at the beginning, it might hurt hir,
 vnderstanding not the holye songs of the
 spirituall mariages, vnder carnall words.
 That

That she doe auoide all bookes that are apocrypha or hidden. That shee haue alwayes in hir handes the workes of Eyprian, Achanasius, and Hilary.

S. Ierome in his Proeme of his commentaries vpon Esay vnto Eustachius.

Iohn. 5.

*Christ is the
vertue of
God.*

I giue vnto thee that which I doe owe thee, obeying the commaundementes of Christe, whiche saithe, seeke diligently the Scriptures, seeke and you shall finde, that it be not sayde vnto me as it was said vnto the Iewes, you doe erre knowing not the Scriptures and the vertue of God and the wysedome of God, and hee that knoweth not the Scriptures, knoweth not the vertue of God, nor his wysedome. Ignorance of the Scriptures, is ignorance of God.

*Chrysostome in his. 3. Sermon
of Lazarus.*

I haue tolde you many times, before now whereof we ought to speake, to the ende that in the meane season you maye take the booke, and consider it diligently, and after that you haue vnderstoode that whiche shall be saide, and that whiche shall remayne to be declared, you shall
make

make your spirites more instructed & ready to heare the thing spoken of. I doe exhort you and wil not cease to exhort you alwaies to be attentife, not only to that which shall be spoken here: but also when you shall be in your houses, alwayes giue good eare to the holy Scriptures, which I haue not ceased to picke forwarde cheefely those which haue bene with me, and that none say vnto me his wordes are colde, there are many things finally to be esteemed: I am an aduocate: I am let with publicke affaires: I haue an occupation: I haue a wyfe: I doe bring vp my children: I haue charge of my familie: I am a temporall man, it belongeth not to me to reade the Scriptures, but for those that haue forsaken the worlde, whiche dwell aboue the mountaynes, whitch chastly leade a solitary life. What saiest thou O thou man? doth it not belong vnto thee to reade the Scriptures, bicause thou art let and hindred wiche businesse and innumerable cares? Therefore the more thou haddeste neede to reade them then they.

For those haue not so much neede of the ayde and helpe of the Scriptures as thou
which

The excuses
that the
temporall
people doe
make, to a-
uoyde from
reading the
holy scrip-
tures.

Monkes
were solita-
rie people,
vwho not-
withstanding
did
lead a com-
mon life,
not as the
Monkes at
this day.

which art tossed through the middes of the
waues of businesse troubles, and cares: for
truely the Monkes and those that dwell in
solitary places which liue without sute of
lawe and other businesse, and which dwell
in the desertes, haue none acquaintance
with any man, but studie philosophy in
moste peaceable tranquillitie with safetie,
and haue the fruition of most safe thinges.
On the contrary we (as in the midst of
the sea) tossed with innumerable sinnes,
haue alwayes neede of the perpetuall and
continuall solace and comfort of the scrip-
tures. They are very farre of from the
combat, and therefore they doe not receiue
many strokes and woundes, but thou bi-
cause thou art still in the battayle, and that
thou doest receiue many woundes, thou
hast the greater neede of remedy.

For thy wyfe doth prouoke thee, and thy
sonne doth make thee sad, and doth styre
thee vp to anger, and thy enemy goeth a-
bout to circumuent and deceiue thee, and
thy freende doth beare thee enuie and ha-
tred, & thy neighbour doth persecute thee,
and thy companion doth deceiue thee, and
many times the Iudge doth threaten thee,
and

and pouertie doth molest and greeue thee,
the losse of the thinges in thy house dooth
make thee sorowfull, and prosperitie ma-
keth thee proude, and aduersitie draweth
thee awaye: to conclude diuers occasions
and necessitie of cares, troubles, sorowe,
boasting, pride, doe compasse and inui-
rone thee on euery side, and rounde about
innumerable dartes doe flye, for whiche
thinges it is necessary to take incessantly
the weapons and armor of the Scripture.
Acknowledge the that thou walke through
the pinnacles (that is to say the most high
places) of the citie. For the concupiscences
of the fleshe doe eleuate them selues more
sharply against those which liue amongst
the multitude of men, whom the beauty of
the face and the comlynesse of the bodye
conceiued through looking on and disho-
nest wordes which entre in at the eares,
doe trouble muche. And the harmonious
and pleasant songes doe weaken often
times the constancy of the spirite. But to
what ende doe I recyte this? The sauoz
of the sweete smells (which seemeth to be
a thing more vile then all that) comming
from those women whiche dwell at the
stewes

stewes for gayne in playing the whores,
doth leade vs captife and ouercommeth
vs by only meeting them: so many things
there be which doe assaile our soule: And
therefore we haue neede of heauenly reme-
dies, not aswell to heale the hurtes wee
receiued, as for to keepe vs from them,
that they doe not assault and afflict vs a-
gaine, but to auoyde and giue the repoull
through the continual reading of the scrip-
tures, to the darts of the diuell coming a
farre. For if we be alwayes hurt & take no
remedy, what hope of health shall we haue:
Doe thou not see the workers of mettall,
goldsmithes, coyners, and all those which
doe exercise any occupacion, to haue all the
instrumentes of their occupacion readye
and to lacke none: Although that hunger
constrayneth them, and pouertie doth af-
flict them, they had rather to suffer all
thinges then to sel any instrument of their
occupacion for to nurrish them, yea many
had rather to borrowe money, vpon vsurye,
then to lay to gage any little instrument
of their science or occupacion, and for a
good cause, for they doe knowe that after
that they haue solde it, the occupacion
should

shoulde be vnprofitable, and all the foundation of their gayne taken away: but in hauing them, it may be that in time they will paye that they haue borrowed of another, in vsing alwayes their occupation: But if they doe sell them to other before they haue payde that they doe owe, they haue not whereby to excogitate or inuent any thing to helpe their hunger and povertie: Truly it behoueth vs to be of such courage: for euen as to them the Hammers, Anvilles, and Tongs, are instruments of their Artes, euen so the booke of the Apostles and Prophets, are instruments of the Arte and waye of saluation, and all Scripture being heauenly inspired, is profitable. And euen as they finishe all that they doe take in hande to doe by those instruments, euen so truly by those booke, we frame our soule, and amende and correct it when it is wicked, and renewe it when it is wahren olde. For those can but onely by their Arte giue formes and fashions to things, for they cannot chaunge nor alter the substance of the mettall, neyther make golde of silder, but onely giue them their figures to be like.

Euen as the instruments of arte for to gayne the lyfe, euen so are the booke of the Apostles for the lyfe of our soules.

2.Tim.2.

But it is not so with thee, but thou mayest doe more, for thou mayest sometime of a vessell of wood make a vessell of golde: of which thing S. Paule is witnesse, speaking after this maner: In a great house are not onely vessells of gold, and of siluer, but also of woode, and of earth, some for honour, and some for dishonour. But if a man purge himselfe from such fellowes, he shall be a vessell sanctified vnto honor, meete for the Lord, and prepared vnto all good works. Wherefore let vs not be negligent to buye vs bookes, that we receyue not woundes in our heartes, and let vs not lay by our gold in the earth, but let vs furnishe our selues with a treasure of spirituall bookes. Truly when that golde aboundeth greatly, then it decepueth greatly those which possesse it: but great store of bookes gotten together, doe bring great vtilitie vnto those that haue them, even as weapons in the roial assemblies: although that none doe vse them, yet neuerthelesse they giue great assurance vnto them which dwell in the house where they are, when neyther theeuës, nor breakers of wals, nor anye wicked persons, dare not assaile the house.

house. Euen so in any house where these spirituall bokes shall be, from them all the force of the deuill is driuen awaye, and great consolation and comfort commeth vnto those that dwell there: for the onely beholding of bookes maketh vs the slower to sinne. And although that we haue done some things that are prohibited, and haue defiled our selues: the conscience doth condemn vs more sharplye, when wee are come vnto the house, and haue behelde the bookes, and are made slower to committe at another time such things agayne. If we doe persist in holynesse, wee are made surer and stronger by the bookes. For as soone as any hath touched the Gospell, he hath by and by withdrawne his spirite from worldly things, by the beholding of them: and if he reade diligently, the soule is by such meanes purged & made better, no otherwise thā being in y^e holy secrets, it imploiethe it selfe to holy things, God speaking vnto it by such scriptures. What the (say they) if we vnderstand not y^e which is contayned in y^e bokes: truly although thou vnderstand not y^e which is hid, yet neuertheless, great holines cometh of such reding:

The profite that cometh vnto vs of the holy bookes.

Although that manye doe not vnderstand all the scripture, they must not therefore leaue of to profit in it.

For it cannot be that thou be ignorant of it altogether. For trulye the grace of the holy spirite hath so dispenced and moderated it, to the ende that the Publicanes and sinners, makers of Tabernacles, Pastors, and Apostles, Idiotes, and the vnlearned shoulde be saued by those bookes. And to the ende that none of those Idiotes might excuse themselves, alledging the difficultie thereof, he woulde that those things whiche are spoken, shoulde be easie at the first sight, and that the labourers, seruants, women, wydowes, and the most ignorant of all men shoulde receiue some gaine and profite of the reading that they did heare. For those whom God hath reputed from the beginning worthy of the grace of the holy spirite, haue not done all these things through vayne glorie as gentilles, but to the saluacion and healthe of the hearers.

The Philo- Truly the Philosophers being ignorant
sophers haue of Christe, good orators, and composers of
not searched bookes, not seeking that which profiteth
that vvhich all men, but tending to make them selues
profiteth, esteemed, although they haue saide some
but to make thing that is profitable, yet not withstan-
themselves ding obscuritie hath kept it hid, as in a cer-
esteemed. tayne

ayne kinde of foolish wysedome: but the Apostles and the Prophets, haue done altogether therwyle, expounding vnto all men the bookes clearly and manifestlye that they haue witten, as publicke doctors of the worlde, in such sort that euerye one may learne the thinges which are spoken by the onely reading: That whiche the Prophet did pronounce, saying al shall be taught of God: and from thence forth shall no man teache his neighbour or his brother, and say: know the Lorde: But they shall all knowe me, from the loweste vnto the hiest.

The Apostles and Prophetes haue vwritten clearly and plainly.

Iere. 31.
Heb. 8.

I brethren when I came vnto you, came not in gloriousnesse of wordes or of wysedome, shewing vnto you the testimonye of God: And agayne, my wordes and my preachinges was not with entising wordes of mans wysedome: but in shewing of the spirite and of power. And againe: That which we spake is not the wysedome of this worlde, neyther of the rulers of this worlde whiche goe to noughte. For vnto whome are not all the thinges that are in the gospell manifest? who would haue a maister for to learne, hearing any of these

1. Cor. 2.

3.iii.

wordes?

Matth. 5.

wordes? Blessed are the meeke, blessed are the mercifull, blessed are the pure in heart and such other thinges: The signes, miracles and historyes are not they known and manifest vnto euery one? That is a colour and a cloked excuse of their slothfulnesse, to saye thou vnderstandest not the thinges which are there, how canst thou a-thing at all vnderstand when thou wilt not but with great paine lightly see it? Take the bookes in thy handes, reade all the hy-story, and keeping in memory the thinges that are playne and known, let passe the harde and obscure thinges. And if thou canst not with continuall reading find out that whiche is there spoken, goe vnto one that is wylse then thy selfe, or vnto a doctor, declare vnto him the thinges that are written, declare vnto him thy feruent desire: And if God would giue vnto thee so great promptitude of corage, he will not dispise thy diligence and carefulnesse. But yet although that no man will teache thee that whiche thou desirest to knowe, yet without doubt he will declare it vnto thee.

Act. 8. Remember the Eunuch of the Queene of the Ethiopians, who although he were a barbarous

barbarous and rude man, letted and hindered with innumerable cares, and on euery side enuironed with worldly affaires and troubles, and that he did not vnderstande that which he reade, neuerthelesse he did reade it sitting in his charret. If all the time as he went in the way, he ceased not to reade, much lesse when he was at rest in his house: if he did reade vnderstanding not that which he reade, and hath not ceased to reade: muche lesse after that he hath learned: Now to the ende that thou know that he did not vnderstande that which he did reade, heare what Philip sayde vnto him. Doest thou vnderstande (sayth he) that which thou readeest? And he hearing his wordes, was not ashamed, but confessed his ignorance, and sayde: Howe can I vnderstande except I had a guyde. When there was none that coulde shewe him the way, neuerthelesse he did reade, and therefore he had immediatly a guyde. God knowing his prompt and ready courage, and louing his diligence, incontinently did sende him a doctoꝝ: but we haue not Philip ready. Let vs not despyse my bꝛethꝛen and frendes, our health and sal-

3.iii.

uation,

The diligence of the Eunuch reading the scriptures, not vnderstanding them.

Act. 8.

177
not of son
love the
not of our
for the

I. Cor. 10.

uation, all thinges are written for the lone
of vs, for our correction vnto whome the
endes of the ages are come vpon. The rea-
ding of the Scriptures is a great muni-
tion against sinne, the ignorance of the
Scriptures is a greate perill of falling
headlong into hell: to know nothing of
the heauenly lawes is a great perdition
of saluation. This thing hath engendred
herespes, this hath made vs lead a naugh-
ty life, and hath mingled all thinges bothe
high and lowe. Truely it can not be that
he shoulde be sent away without fruite
which taketh pleasure in continuall and
attentive reading of the Scriptures.

*S. Ierome in his. 6. Tome vpon Iere-
mie. Chapter. 9.*

We ought
not to fol-
lowe the er-
ror of oure
forefathers.

The error of our forefathers ought not
to be followed, but the authoritie of the
Scriptures, and the commaundement of
God which he teacheth vs. And agayne,
truly through the ignorance of the lawe,
they receyue Antichrist for Christ.

*Chrysostome in the 29. homilie
vpon Genesis.*

There is neither the passion of the body
nor of the soule in mans nature, but that
it

It maye take medicine of the holy Scripture. Afterwarde he sayth: Therefore I pray you come often hither, and marke diligently the reading of the holy scripture, not onely when you doe come hither, but also in your houses, take in your handes the holy Byble, and receyue with greate diligence and care the vtilitie that lyeth therein hid, for thereby you shall get great profite: First trulpe that by the reading your tongue bee reformed: afterwarde your soule taketh wings, and eleuatieth hie selfe, and is illuminated through the splendor and brightnesse of the sunne of righteousness. And in the meane time it is deliuered from the inticementes and allurements of filthie and vncleane thoughtes, reioicing with great rest and tranquillitie. And furthermore, that whiche the corporall meate doth vnto the body, for to augment & increase strength, y same doth the reading of the holy scriptures vnto y soule.

The Canon lawe in the Chapter, Prae-
latum, de consecratione. 3.

Distinction.

That whiche the Scripture doth vnto the readers, the same doth the Paynter vnto

This constitution in the bodie of the lavve is imprinted at Paris at the signe of the golden sunne.

unto the Idiotes and ignorant in beholding it : for in the same the ignorant people doe see that whirhe they ought to followe : in the same they doe reade whiche knowe not the letters. The Emperoz Justinian in his newe Constitutions autentike, in the 146. Constitution of the Hebrewes, sayth thus : It was expedient that the Hebrewes shoulde take great pleasure, not of the historie onely, when they gyve care unto the holy bookes, but that they shoulde marke and beholde the sense hidde in them, by the whiche they shewe forth the great God, Iesus Christ, sauiour of mankind. But although that by the interpretation among them dreamed, they doe debate and reason it among them selues unto this day : neuerthelesse they haue erred from the right sentence. And bicause we haue knowen that they haue amongst themselves debates, we woulde not leaue them in such dissentions. For wee haue known by the interpellation and reports, whiche haue bene tolde vs, that some of them would not receiue but the Hebrew tongue onely, and would that we shoulde vse them in the reading of holy bookes, other

ther doe holde an opinion that wee muste haue the Greeke tongue, and there hath bene for this thing of long time sedition among them. We then hauing vnderstode this debate, haue iudged those better whiche desire to haue the Greeke tongue in the reading of holy bookes, and for to be short, such a tongue as the place requi- reth mosse fitte and meetest for the hearers, we then doe ordayne that in what so- ever place the Hebrewes are, it shall be lawefull for them in their assemblies to reade the holy Scriptures in the Greeke tongue, and in the Italian tongue, or translated and changed into any other tongue, as the place shall require, to the ende that all the continuation and order of that whiche is sayde, be manifested vnto those which shal vnderstand the holy bokes, by the reading of them. And according to these thinges, they doe direct their lyfe and study, and their interpreters (whiche doe vse only the Hebrew tongue) may not after their owne fancie maliciously en- treate and expounde them, hiding and clo- king their wickednesse by the ignorance of the people.

The holyc
ordinaunce
that Iustini-
an made tou-
ching the
holy bokes,
to haue the
in al tōgues,
to the ende
they should
be reade of
all men.

And

And a litle after he saith, let vs altogither forbyd that, which they doe call *Deuterios*, as the second tradition, not contayned in the holy bookes, not giuen from aboue by the *Propheets*, but conteyning a certayne extracte of men, whiche speake not but of earthly and terrestriall things, not hauing in it any thinge of the heauenly spirite. But trulpy we desire that they reade the holy sayinges, when they declare the holy bookes, not hiding the things that are therein contayned, and not heape together vaine wordes that are not written, but excogitated and inuented by them, to the destruction of the simple people, which licence by vs giuen shall not turne to any mans hurt or dammage, of those that receiue the Greeke tongue & other tongues: and that shall not be prohibited nor forbidden them by no man what soeuer he bee: And ouer and besides those which are called *Archpharasties* or *Auncients*, or *maisters* shall not haue licence to prohibite through their cautelous inuentions, or anathematizations, if they will not be chastised nor corrected with corporall punishment, and after confiscation of their goodes, malgre their
their

thei heades to consent vnto vs, who doe will and commaunde thinges better agreeable vnto God. And againe a little after he saith: For our will is that by this and other tongues, those which giue good eare vnto the holy bookes, ought to be ware of the malice of the interpreters, and that they doe not onely vnderstand the letters, but also taste well the thinges therein contained, and receiue it thoroughly, and vnderstande the moste holy sentences, to the ende they may learne better that which is best, and be no more deceiued, erring and fayling in the ende. For there is nothing so excellent as for to haue assistance & truste in God: Therefore we haue opened vnto them all tongues, for the reading the holy bookes: to that ende that if all by order, do embrace the science and knowledge of them, they may be the more diligent to learne that which is the best: Forasmuche as it is most euident that he whiche hath ben and is nourished and instructed in the reading of holy bookes, is more prompte and ready to discerne and receiue that which is the best, to receiue correction and to be conducted and leade into goodnesse,

¶ We ought to take hede of the malice of the interpreters.

The Emperour Iustinian giueth libertie vnto all men to read the holy scriptures, and the reason vherfore.

then he that vnderstandeth none of all this, depending of the only name of religion: and staying him selfe as to the anker of respecte and soueraigne refuge, thinking that the science and true knowledge of God, is in the only calling of the secte.

Those whiche would not suffer the scripture in all languages and tongues, vver punished through the confiscation of their goodes.

This then whiche hath pleased vs, and which is declared by this holy lawe, shall keepe aswell thy glorie as those whiche are vnder thy obedience: And also shall keepe and obserue them which shall succede in the honoz of thy magistrate and ruler. And shall not suffer that the Jewes doe contrary or against those thinges: but shall vtterly put to exile and banish al those that shall resiste, or attempt to let this ordinance, punishing them first by corporall punishment, afterward confiscating theyr goodes, to the ende they may not eleuate them selues against God and the imperial maiestie, more insolently through a foolish and rashe boldnesse, and vse their Edictes towardes the presidentes of the prouinces, considering our law, to that end that knowing those thinges, they may set them forth in euery towne and village, and that they may knowe that they ought necessarily

necessarily to obserue these thinges, by them whiche doe feare our indignation and displeasure.

S. Ierome in his Praeme of the Prophecie Ieremie.

What other lyfe can there be without the knowledge of the Scriptures, by the which Christ also is knowen, who is also the lyfe of the beleeuers.

Saint Ambrose in his. 35. Sermon.

The Lorde doth witnesse that the reading of the Scriptures is lyfe, saying: The wordes that I speake vnto you, are spirite and lyfe. *Iohn. 6.*

Moyles sayde: What is he that causeth that all the Lordes people doe prophecie, and that the Lorde doth giue them his holy spirite. &c. *Num. II.*

As for me, I am no Prophecie, nor Prophecies sonne, but a keeper of cattell. &c. *Moyles enuyed not those vvhich had the gift of God. Amos. 7.*

Eusebius bishop of Cesaria in his Ecclesiasticall historie. lib. 6.

Chapter. II.

Alledging the Epistle of Alexander bishop of Ierusalem agaynst Demetrius, and rebuking him thus, sayeth: That which thou hast added in thy letters, thou sayest,

The Priestes
doe say that
it appertay-
neth not vn-
to the laye
people to
dispute in
the Church:
behold dili-
gently the
contrarie.

sayest, that it was neuer seene that the lay
and secular people shoulde dispute of the
fayth in the presence of the Bishoppes. I
maruayle what moued thee to affirme a
lye so euident. In asmuch that as often as
there is founde any man that is sufficient
and apt for to giue good counsaile, and to
instruct the people, the Bysshops haue ac-
customed to desire him to doe it, as oure
brother the Bysshop Neon did vnto Euel-
pius in the Citie of Laranda, and the Bi-
shop Cellus vnto Paulinus in the Citie
of Iconium, and the Bysshop Atticus vn-
to Theodosius in the Citie of Sinnae.
And there is no doubt but that the other
Bysshops may doe the lyke in their dioces-
ses, when they finde any one whiche is a
man for to profite the people.

*Chrysostome vpon the first Chapter of
Genesis. 8. homilie.*

Chrysostom
wvould that
all vwere do-
ctors.

I desire most earnestlye, and doe praye
that ye may be all in the order of doctozs,
and not only to be hearers of our wordes,
but also that ye woulde report and declare
vnto others our doctrine, and that ye wold
correct those that doe erre and go astraye,
to the ende they may retorne into the way
of

of truth, as S. Paule sayeth: Exhort one 1. Thes. 5.
another, and edifie one another. &c.

And a little after he sayth: God would
not that the Christian shoulde bee onely
content with himselke, but that he do also
edifie others, and not only with doctrine,
but also with good lyfe & conuersation. &c.

Chrysostome vpon the. 2. Chapter of
Genesis. 10. Homilie.

He which hath the care to teach and in-
struct his neyghbour, doth not so muche
good vnto his neighbor, as he getteth gret
gayne vnto him selfe, when hee shall re-
ceyue double rewarde, and obtayneth of
God great retribution. &c.

In the same place he sayeth moreouer:
If we do vnderstand rightly those things,
we may being at home in our houses, and
taking the holy Scriptures after we haue
well dyned or supped, to take the profite
and giue spirituall meate vnto the soule.
For as the bodie hath to doe with sensible
meates, in lyke maner also hath the soule
nede to refreshe it selfe dayly with spiri-
tuall meates, to the ende that the same be
corroborated and made strong agaynst the
assaultes of the flesh, and agaynst the con-

Aa.i,

tinuall

sinuall battayle, by the which we are constrained, that it may resist it. And it is to be feared least the soule should be brought into seruitude and bondage, if we will be slothfull any thing at all.

*Chrysostome vpon the first Chapter of
Saint Mathew. 1. Tome,
2. Homilie.*

You that are here present, aunswere me I pray you, what is he among you, who if one demaunde of him a Psalmie, can say it without booke, or any other parcell of the holpe Scripture? There is not one, and yet this euill is not only here, but for bicause you are slothfull and negligent in spirituall things, so much do you surmount through feruentnesse the fire vnto diuelish things. For if any man will demaunde or aske you foolishhe, or (as men call them) merue songs, or songs of bawdrie, they shall finde many which moste diligentely haue learned them, which they will sing very willingly.

But yet they would defend such crimes, saying: I am not a Donke, I am married, and haue care of children & of my house keeping. Cruely it cometh thereby, that
you

Many doe
learne sooner
foolish
and bawdie
songs than
spirituall.

The excuse
of many.

you doe corrupt and marre all thinges together, as a plague, bicause that you doe thinke the reading of holy Scriptures to belong only vnto the Monkes, where it is a great deale more necessary and needefull for you then for them: For those whiche are in the middest of the battayle, and which doe receiue continually wounds vpon woundes, suche people haue more neede of Gods medicine or helpe. &c.

Chrysostome vpon the. 21. Chapter of S.

Mathewe. 39 homily.

And when he was come into the temple, *Math. 21* the cheefe priestes and the elders of the people came vnto him as he was teaching, and sayde: By what authoritie doest thou these thinges? and who gaue thee this power? They declared that there was some which did giue power vnto men, be it corporall or spirituall: As if they had said thus, thou art not engendred of the sacerdotall family, the Senat hath not permitted thee to doe this, Ceasar hath not giuen it thee, but if they had beleued that all power is from God, they woulde neuer haue asked, who hath giuen thee this power, knowing that every good gift and eue- *Rom. 13.*

Iam. 1.

Iohn. 3.

ry perfect gifte is from aboue, and cometh downe from the father of lightes, and that a man can receiue nothing at all, except it be giuen him from heauen.

Of the assemblies and congregations of the faithfull.

Saint Hilary against Auxentius.

Act. 5.

Act. 16.

I Praye you O ye Byschoppes, whiche doe thinke your selues to be so, what suffrages haue the Apostles vled for to preach the gospell? with what power were they ayded for to preache Christ, and as it were to change all Gentils from images to God? haue they taken any dignitie of the palace, in singing of Hymnes & Psalmes vnto God in prison, being in yrons and chaynes? and afterwarde to be whipped and scourged? Did Paule assemble the Church of Christ by the Kings Edicte, when he was as a spectacle in the theater? He did defende himselfe (as I beleue) by Nero, or Vespasian, or Decius, through whose hatred and malice the confession of
the

the heavenly preaching hath flourished: they nourishing and keeping themselves with their owne handie labour, in assembling themselves together within chambers and secret places, and by the stretes, and villages, did environ and compasse about almost all people, by lande and by water, against the decrees and ordinaunces of the Senators, and Edictes of the Kings.

Tertullian in his Apologie against the Gentiles. 29. Chapter.

This assemblie of the Christians should be very unlawfull, if it were like or equall vnto the unlawfull things, it shoulde bee wortheilpe condemned, if it were complayned of as of a faction or sect. But whome haue we endammaged or hurt by our assembling and meeting together, wee are the very same as when we were all dispersed asunder, euerpe one by himselfe, not hurting any man. When wylse men, and good and faythfull people doe assemble themselves together, we must not call that a faction or sect, but rather a court. And on the contrary, we must applye the name of faction, vnto those which hate good mē,

The Christians neuer assembled themselves to the hurt of any man.

If there
happeneth
any euill vn-
to the
vvorlde, the
vworldlings
doe say that
it is bicause
of the faith-
full.

that crie agaynst the bloude of the in-
nocents, vnder colour of their vnitie, and
for defence of their hatred, forasmuche as
they doe esteeme and iudge that the Chri-
stians are the causes of all losses and com-
mon mishaps. If the riuer Tyber moun-
teth or swelleth aboue the walles: If the
riuer Nylus doe not descende vppon the
fieldes: If the heauen doe stande still: If
the earth tremble: If there be famine or
pestilence: by and by they crie after the
Christians, for to cast them into the Lyons
denne.

Act. 16.

Saint Luke declareth in the Actes, the
order of the primitive Church, that the
faithfull assembled themselves oftentimes
in the fieldes, saying thus: On the Sa-
both day we went out of the citie, besides
a ryuer where they were wont to praye:
and wee sate downe and spake vnto the
women which resorted thither, &c.

Act. 20.

They assembled themselves together in
the night, within chambers, for to preach
the word, & celebrate the Lords supper, as
it appeareth by that which is written: And
the first day after the Saboth, y^e disciples
being come together so to breake breade,

Paule

Paul preached vnto them, ready to depart
on the morowe, and continued the preach-
ing vnto midnight. And there were ma-
ny lightes in an vpper chamber where we
were gathered together. &c.

Act. 2.

Act. 1.

And when the dayes were ended, we de-
parted, and went our wayes, and they all
brought vs on our way, with their wyues
and childzen, till we were come out of the
citie, and we kneeling downe on the shore,
prayed. &c.

Act. 21.

Tertullian in his Apologie.

39 Chapter.

We coming and assembling our selues
together, doe pray for the Emperors, for
their seruants, and for the magistrates,
for the estate of the worlde, for peace. &c.
We are assembled to make commemora-
tion of the diuine scriptures, we doe feede
and nourishe the sayth with voyce and ho-
lye wordes, we hope well, we plant and
grasse most stronglye our sayth, and doe
trauayle much to imprint in the hearts the
discipline of the commaundements. &c.

In the an-
cient assem-
blies they
prayed for
the Empe-
rors and
magistrates.

Tertullian in his Apologie

30 Chap.

We christians haue our eyes eleuated

Aa. iiii.

vnto

unto heauen, and our handes stretched out,
 because they are innocente, and the heade
 bare and vncouered because we are not a-
 shamed, and we doe it without bydding.
 For we doe pray with the hearte, we pray
 alwayes, for all the Emperors, that God
 would giue them long life, and assured em-
 pyre and a trusty and sure house, mightye
 in battayle, a faithfull counsell, good peo-
 ple, a quiet worlde, and all that man and
 the Emperour can desire. I may not de-
 maunde and aske these thinges but of him
 of whom I doe knowe I shal obtaine them:
 for it is he onely that will giue it, and I
 am he that ought to require it, that is to
 say his seruant, which doe honoꝝ him, and
 which haue in reuerence him only: which
 am killed for his doctrine and discipline
 and whiche doe offer the best and greatest
 sacrifice that he hath commaunded, that is
 to saye the prayer that proceedeth from
 a chaste body and from the innocent soule
 and from the holy ghoſte. Not with little
 graines of incence of small valew, noꝝ also
 with the teares of the tree of Arabie, noꝝ
 those two drops of wine, neither the bloud
 of a wicked man that desireth his owne
 death.

Praier is the
 best sacrifice
 that one can
 offer vnto
 God.

Deathe. &c.

Plinie in the. 10. booke of his Epistles

317. Epistle.

The Emperoz Traianus did sende him a commaundement, commaunding him to make enquirye of the faithfull, and of their manner of living: and afterward to persecute them. Plinie did write againe vnto the Emperoz, that after he had thoroughly enquired, yea with most cruelty and tormentes, vntill suche time as he deliuered them into the handes of the hangmen to see them executed, he neuer did finde anye other thing, but that the faithfull haue accustomed to assemble them selues together at certayne times in the morning, before daye, and when they were come togither, they did sing prayles and psalmes vnto Christe as vnto God. &c.

Plinie vvri-
teth vnto
the Emperoz
of the lyfe
and maner
of the faith-
full in their
assemblies.

If any wyl see more amplye these thinges, let him reade the ecclesiasticall history and there he shall finde howe the faithfull did assemble them selues in the mountaines, in caues and denues for feare of persecutions. As it is declared in the history of Theodorite, after this manner. When that the faithfull were driven a-
waye

Eusebius
Cæsariensis
in the eccle-
siasticall hi-
storie, lib. 11.
Chap. 4.

Theodorite
lib. 4. cha. 24.

Historie tri-
partite, lib.
10. chap. 20.

waue (by Valentius) they assembled them selues together at the foote of the mountaine, and there gaue prayles and thankes vnto God, reioysing of the heauenly scriptures, suffering there the impetuositie and violence of the contrarietie of the ayre, sometime raines, snowes and coldes, and other times moste extreame heates. Valentius not suffering them to vse this most laborious and paynfull commoditie: sent men of war who draue away and scattred that assemblie euery where.

Iewes burned in a caue.

The Iewes being in captiuitie were not suffered to liue after the lawes of God. They went and assembled them selues together in the next caues, for to celebrate secretly the saboth: But being accused vnto Philippe the gouernor, he caused them all to be burned

2. Mac. 5.

Psal. 133.

Behold, how good and ioyfull a thing it is brethren to dwell together in vnitie. &c.

Math. 18.

Iesus Christ saith in the Gospel, where two or three be gathered together in my name, there am I in the midst of them.

That

*That no man oughte to bee
compelled to beleene by force.*

*Lactantius Firmianus in his diuine
institutions. Li. 5. chap. 20.*

Those whiche kyll theyr
owne soules and the soules
of others, let them learne
and know that they haue
committed a faulte that
will not be forgiuen. &c.

O meruaylous and blinde foolishnesse,
they thinke that those who endeuoꝝ them
selues to keepe the faith haue wicked
thoughtes, and that the tyrants and hang
men haue good. Haue those wicked
thoughtes, who against the right of huma-
nitie, and agaynst all heauenly or godly
right, are torne and pulled in peeces: It
should be rather those that doe such things
vnto the bodyes of the innocentes: The
which the most cruell theeves, noꝝ the cru-
ellest ennemyes, noꝝ barbarous people
neuer did? Doe not they deceiue them
selues in turning and chaunging the name
of

In this latter
time the
vicked are
called good,
& the good
vicked.

of euil into good, and good into euil? wher-
fore then doe they not call the daye, night,
and the night daye, the sunne darkenesse:
otherwyle it is the like impudency to giue
the name of euill vnto good, and of fooles
vnto wyse men, and of the wicked vnto
the iuste and righteous. If they haue anye
beleefe or trust in Philosophy, or in elo-
quence, let them arme them selues with
their disputacions, let them ouercome or
vanquishe vs if they can with the wordes
that wee speake: let them approche for to
fight together, and to examine particulerly
euery poynt: let them defend their gods,
to the end they be not forsaken with theyr
temples, tromperies, and disceytes wor-
thy to be mocked. Nowe bicause they can
doe nothing by force and violence (for as-
much as Gods religion the more it is op-
pressed the more it augmēteth and encrea-
seth) let them proceede rather by prayer,
and exhortations. Let the Bysshoppes and
Priestes of their religion call vs vnto their
Sermons and disputacions: let them ex-
hort vs to receiue the adorations of their
gods: let them tell vs that there are a
greate many whiche take a greate care to
gouerne

gouverne, and to mayntaine all thinges by
their puillances and powers: Let them
declare vnto vs the originall and begin-
ning of their ceremonies, of their sacrific-
ces, and of their goddes, and howe they
were giuen vnto men: let them declare
the beginning of them, and the cause wher-
fore. Let them declare vnto vs and tell vs
what reward those shall haue which shall
adore and worship them, and what payne
they shall haue that shall dispise them. &c.
Let them proue and confirme all these
thinges, not with their owne opinions,
(for the oppinion of mortall men is nothing
worth or auaylable) but that it be by some
witnesses of holy Scriptures, as we doe.
It is no neede to vse any force, nor iniu-
ries, forasmuche as religion cannot bee
compelled, they ought rather to proceede
by faire wordes, then by stripes, for to
cause vs to be willing. Let them disploye
all the puillance and subtiltie of their spi-
rites: And if their reason be good, let it be
brought forth, and we are ready to heare
it. But if they doe hold their peace and be
dumme, we will not beleue them, nor any
more we wil giue them the victorie, though
their

Mortal man
is vvoorth
nothing.

their crueltie. Let them followe vs, or els
tell vs the reason of all the doinges: For
wee drawe none vnto vs throughe fayre
wordes (as they say) but we doe teache,
proue and declare: And so we compell
none by force, for he is vnprofitable vnto
God which hath neyther fayth nor deuoti-
on, and yet neuerthelesse none departeth
from vs, bicause the truth holdeth them. If
they haue any confidence or truste of the
truthe, let them speake and open their
mouth, and let them dispute with vs, vpon
any matter.

Trulye their erroꝝ and their foolishnesse
is nowe mocked at of the olde men whom
they despised & set nought by, and by our
childzen, wherefoze then are they so incen-
sed and mad that where they would dimi-
nishe their follie and foolishnesse they aug-
mente it? There is greate difference be-
tweene crueltie and pitie, and truthe can
not be ioyned with force, or righteousnesse
with cruelty, but it is not without cause
that they dare not teache any thing of hea-
uenly thinges, for they feare to be mocked
at of our people, and forsaken of their peo-
ple, &c. Religion ought to be defended, not
in

Truth and
force inse-
perable, and
righteousnes
and crueltie.

in putting to death, but in suffering his
selfe to be killed: not through cruelty, but
by patience, not through wickednesse, but
through faith: For to kill and exercise
cruelty, is wickednesse, and belongeth vn-
to the wicked: And to suffer death and to
haue patience and faith, belongeth vnto
the good. There is no question but the
good is in religion, and not the euill, for as
much as if thou wilt defende religion,
throughe sheading of bloude, throughe tor-
ments & cruelty, it shall not be then defen-
ded, but polluted and defiled: For there is
nothing more franke and free then reli-
gion. The reason is then good and righte,
if thou defendest religion throughe pati-
ence, and by suffering death, in the whiche
the faith kepte and preserved, is agreea-
ble vnto God.

To kill and
exercise cru-
elty belon-
geth not vn
to the good,
but to the
euill.

Saint Ierome saith: He followeth
Christe, which is persecuted, he followeth
Antechrist which persecuteth.

Rubert or Robert writing vpon the. 13. chap.
of the Apocalyps.

Beholde the signe and token whereby
you shall knowe those that are of God,
from the euill and wicked: Those are the
wicked

The signe of
the good
and the euill.

wicked, which doe kill and leade into capti-
uicie, the which thing all those that are
of God, haue not done nor doe.

*Lactantius Firmianus in his diuine In-
stitutions. Lib. 5. Chap. 21.*

I woulde demaunde this question, vnto
whome do they thinke chiefly to doe plea-
sure in compelling men, agaynst their will
to doe sacrifice: Is it vnto them whome
they compel? But that which is in charge
vnto him that refuseth, that is no benefite
vnto him. But we must also giue counsell
vnto him that refuseth when they knowe
not that which is good: Wherefore then
doe they torment and bere them so cruelly,
if they desire to haue them saued? Or fro
whence commeth the pietie so vnfaithful-
ly, and most miserablye to destroy, lame,
and make impotent them vnto whom they
shoulde prouide and giue remedie? Is it
vnto the Gods they doe suche pleasure?
No, for that whiche a man doth by com-
pulsion is not a sacrifice, forasmuch as if
it be not done voluntariye and with the
heart, it is most execrable and accursed.
Forasmuch as there are but they whiche
are constrained and compelled throughe
banish-

Compulsion
auayleth not

banishments, iniuries, imprisonmentes,
and tormentes which doe it : If they bee
Gods which are so honored, truly for that
only cause they ought not to be honored, in
as much as they woulde be so adored and
worshipped : they are worthe to be dete-
sted of men, vnto whome sacrifice is made
with teares and sighings, and with bloud
running downe all their bodie. But we to
the contrarie, require not that any will
be, nill he, shoulde adore and worship our
God, which is the Creator of all things :
nor we are not angry if they doe not wor-
ship him. For we doe trust in his maiestie,
that he hath also great power to auenge as
well those that doe contemne and despyse
him, as the iniuries and troubles of his
seruants : and therefore when we suffer
such things so wicked and execrable, wee
doe not therefore repugne agaynst the
worde, but we referre the vengeance vnto
God.

God vwill
auenge the
griefes of his
seruants.

The Prophete Esay sayeth : Truth is
fallen downe in the streete, and the thing
that is playne and open may not be shew-
ed, yea, the truth is layde in prison, and
he that refrayneth himselfe from euil, must

Esay. 59.

Bb.i.

be

354 No man ought to be
be spoyled. When the Lorde sawe this, it
displeased him sore. &c.

Ezec. 34. The Lorde sayde by the Prophet Eze-
chel: I will deliuer my sheepe from their
mouth, so that they shall no more be spoy-
led. &c.

*Lactantius Firmianus in his diuine In-
stitutions. Lib. 5. Chap. 22.*

Veritas odi-
um parit.

They are not then madde or angry with
vs, bicause we adoze not or worship their
Gods. For there are many people that do
not worship the, but it is bicause the truth
is with vs, the which, as the Proverbe is,
getteth hatred. &c.

Lactantius Firmianus. Lib. 5.

Chapter. 23.

What pa-
cience is.

Pacience is a principall vertue, the
which is by the common voyce of the peo-
ple, and of the Philosophers and Ora-
tors exalted with great prayse. If no man
wil denie but that pacience is a soueraine
vertue: It is necessary that the righteous
& wise man be in the power of the vnright-
eous mā, for to haue that pacience: for pa-
cience is a volūtary suffring of euils which
are done vnto any man, or which doe hap-
pen vnto him, whereby the righteous and
the

the wyle man, hath in himselfe patience, bicause that he recepueth the vertue of the which he shall be altogether depriued, if he suffer nothing to the contrarie: Although that he do no iniurie vnto anye man, nor that he coueteth his neyghbors goodes, and though he defende not his own goods if they be taken from him by force and violence, forasmuche as he can quietly y^enough suffer the iniurie that is done vnto him, bicause that he is garnished with vertue. It is necessarie that the righteous man be subiect vnto the vnrighteous mā. And the wyle be despised of the foole, to the ende that the one doe sinne, bicause he is vnrighteous, and that the other be in feruitude and bondage, bicause he is righteous. For howe can a Captaine prooue and trie his souldiers, if he haue no enemie? And yet neuerthelesse the aduersarie eleuateth and exalteth himselfe maugre him, bicause that he is mortall and maye be vanquished and ouercome: but bicause we cannot repugne and strue agaynste God, he himselfe moueth and stirreth vp the aduersaries agaynst his name, not for to strue and fight against him, but a-

It is necessary that the righteous man be afflicted of the wicked, to the ende he haue patience.

The cause
why aduer-
saries are
stirred vp.

Through
persecutions
a great nú-
ber is ioined
to the gos-
pell.

gainst his souldiars, to that ende he mape
proue and trye the faithe and deuotion of
his: vntill suche time as he doth correcte
and amend in pressing and beating the di-
scipline whiche was become colde. There
is also an other cause wherefore hee dooth
permitte and suffer that we should be per-
secuted that is to the ende that the people
of God shoulde bee augmented. Some de-
sire to know what that goodnesse is which
is defended euen vnto death, which is pre-
ferred aboue all the pleasant thinges and
best loued and set by in this worlde: of which
goodnesse, nothing can drawe them from
it, neyther the losse of their goodes, nor
the losse of their sight, dolor of body, nor a-
nye other tormentes whatsoeuer they be:
all thinges are much worth, but the grea-
test causes which followed, haue alwayes
augmented our number. The people being
rounde about the good christians, hearde
them saye in their tormentes, that they
should not do sacrifice nor offer vnto stons
made and hewen with mans handes, but
vnto the liuing God which is in heauen:
many doe heare that the same is good and
true, they receiue it in their minds and vn-
derstandinges

Verstandinges. Afterwarde (as men haue accustomed or vled to doe in vncertayne thinges) when they demaund and enquire within them selues, what may be the cause of that perseuerance and constancie, many things belonging vnto religion are spread abroade and knowen, and declared from the one to the other, by the report that they make: And by þ̄ meanes they are taught, who for asmuche as they are good, it is necessary that they please. Furthermore, the vengeance that followeth (as it happeneth often) hath a greate vehemence to make them beleue: All these causes put together, haue gotten and drawn vnto God, a maruelous great company of people.

*S. Hilary in his booke against
Auxentius.*

Ambition doth ayde it selfe by the name of Christe: The Churche doth feare and compell the people through banishementes and imprisonmentes to beleue hir, the which they haue beleued through banishmentes and prisons: Shee dependeth vpon those that doe disdayne to communicate with hir: She which is consecrated

and made holy by the terror of the persecutors, driueth away the prestes. Shee which hath bene engendred by the running away of prestes, doth glozy and extoll hir selfe to be beloued of the worlde, Shee whiche coulde not be beloued of Christe, if the worlde had not hated hir: Experience cryeth in all mens mouthes and declareth and sheweth the comparison of the church, the which of late hath bene giuen vnto vs, and neuer shall be destroyed.

Rom. 14.

All that which is not of faith is sinne.

Chrysostome in his first Tome vpon

S. Mathewe. 47. homily

Chapter. 13.

Math. 13

Iesus Christ
doth not re-
quire shed-
ding of blud

Let them both growe together till harvest come, the Lorde did forbid them least while they wente aboute to weede out the tares they should plucke vp the wheate also: whiche thing he spake to forbidde the sheading of bloude. For if the Heritickes were put to deathe without alliance of peace, warre shoulde bee without truce. Therefore he doth forbyd it for two causes, the one bicause they shoulde hurte and hinder a little the corne. The other is that if they doe not heale them selues, they shal
neuer

compelled by force.

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neuer escape the eternall and euerlasting
punishmentes and tormentes: wherefore
if thou wouldest amend and in no wyse
hurte the corne, you must attend and carry
the time convenient and that is meete for
the same. But he doth not forbide to deuide
breake vp and put asunder the consistories
of the Heritickes, with their counsels, and
to stoppe their mouthes and to restrayne
them of their libertie to speake, but he for-
byddeth to kill them, and to put them to
deathe.

*S. Augustine in the. 58. Epistle of the
catholike clarkes of the citie of Hi-
pona, vnto Ianuarius,
and Donatus.*

This is then our desire, whiche wee doe
alledge by these letters vnto your reue-
rence, and also by the brethren whome we
haue sente. Firste if it may bee, that you
would conferre with our Byschoppes pea-
ceably and quietly, to the ende that the er-
ror be taken away from those in whom it
shall be founde, and not that the men be ta-
ken awaye, nor punished but gently cor-
rected.

In the history tripartite. Lib. 6. Chap. 22.

Arhanasius in the satisfaction of his fleeing saith. Behold the presumption of the infidelles, which doe such thinges, and are without shame, of whiche, firste they haue imagined euilles and disceyt against vs. And vnto this present time they accuse vs that we flee from them, being ready to kill vs. But whiche is more they doe sighe and mourne most bitterly, bicause they cannot altogether destroy vs. And doe rebuke vs bicause that we feare : And when they murmure of the thing, the more doe they cause the euil to returne vpon them selues. For if it be euill done to flee, to persecute is a great deale worse. For the one hideth himselfe, to the ende he turne not & change his opinion, & the other persecuteth for to kill. But it is commaunded to flie, and he that demaundeth to kill transgresseth the lawe, and giueth vnto vs greater occasion to flie. Then if the persecutozs doe rebuke vs bicause that we doe flee, let them rather be ashamed in them selues, and let them cease and leaue of to lye in wayte, and incontinently those whiche did flie will flie no more : but they will not cease from their
malpce

compelled by force.

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malice, but haste themselves as much as in them lyeth to take them, knowing that the fleeing of those which suffer persecuti-
on, is a great signe of those which perse-
cute them.

For none did euer flee from the meeke
and gentle, but rather from the cruell and
deceytfull : euerye man that sighed and
which was bered of Saule, went for re-
fuge vnto Dauid, and fled from Saule :
But therefore these here desire to put to
death those that are hidde, fearing that
their malice shoulde not be by them stop-
ped. Who are not blinded in that matter.
Forasmuch as the more the fleeing is ma-
nifested and knowne, the more are they
knowne by their slaughters, murders, and
banishments : For although they kill, their
death crieth dayly against them : Againe,
although they threaten to banishe, it is
knowne all about, that they establishe a me-
morial or remembrance of euil against the.

If they were wyle and had any vnder-
standing in them, they shoulde see themsel-
ues stopped and let in such things, & they
themselves fayle in their counsailes : but
bicause they haue no vnderstanding, ther-

fore

The persecu-
tors do seke
to put to
death, for
feare that
their malice
shoulde bee
vncouered
and known.

Genes. 27.

Exod. 2.

The holyc
men haue
fled from
the handes
of the per-
secutors.

1. Reg. 21.

3. Reg. 19.

3. Reg. 18.

Iohn. 20.

foze are they deceyued through their per-
secutions, and in seeking to kill, they con-
sider not their infidelitie: for if they rebuke
those which flie, when they seeke to kill
them: What will they say that Iacob did
flee from Esau his brother, and that Moy-
ses went downe to Madian for feare of
Pharao? What will they say of David
which fled from Saul, who sent into his
house to kill him, when he hid himselfe in
the caue, and that he chaunged his face
vntill he was come to Abimelech? By
which meanes he escaped the watchings
and bayne deceptes of his enimies. What
will those here say, which rashly utter and
speake all things, seing the worthe man
Helias which throughe his prayer had
rayled vp one that was deade, and yet ne-
uerthelesse hid himself for feare of Achab,
and fled for feare of the snares of Jezabel?
yea, then the children of the Prophetes
which were sought for to be put to death,
were hid in ditches and holes by Abdias:
but if they haue not reade those auncient
hystories, at the least let them remember
the Gospels. For the Disciples for feare
of the Jewes, did withdrowe and hid them
selues

compelled by force.

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selues. And when Paule was sought for *Act. 9.*
by the Prince of the countrie at Damas-
cus, the Disciples put him out of the
wall, and let him downe in a basket, and
so hee escaped their handes that sought
for him. Wherefore in as much as the
scripture telleth such things of holy men,
what excuse doest thou think that they can
find to excuse their madnesse? If then they
rebuke their feare, they speake as men
madde and incensed agaynst themselves,
and if they say that it is done agaynst the
will of God, they shewe themselves alto-
gether ignorant of the holy scriptures: for
in the lawe it was commaunded, that an-
cient cities were deputed and appoynted
for refuge, to the ende that they whome
men did seeke for to put to death, myght
there saue themselves. And in the latter
time of the worlde, when the worde of the
father (which was spoken vnto Moyses)
is come, he hath giuen agayne a com-
maundement, saying: When they perse-
cute you in one citie, flie into another.
And a little after he sayeth: When ye ther-
fore shall see the abomination of desola-
tion spoken of by Daniel the Prophete,
stand

Num. 35.

Iosua. 20.

8. and 10.

2. and 10.

Mat. 10.

Mat. 24.

standing in the holpe place : let him that readeth it, take hede. Then let them which be in Turie, flie into the mountaynes, and let him which is on the house top, not come downe to fet any thing out of his house : neyther let him which is in the fildes returne backe to fetch his clothes. Wherefore in knowing these things they are so gouerned : For that which the Lord hath commaunded, the very same hath he spoken by his saintes, before he tooke on him our fleshe . And this is the ende that lea- deth to perfection, that we doe that which the Lorde hath commaunded. Therefore also the very same worde being made man for vs , did hyde himselfe when they did seeke for him (as also wee doe.) And a- gayne, when he suffered persecution, he did flie and hyde himselfe from the treasons, for it was couenable & nedefull for him to suffer such things, as hunger & thirst, and after such sort to shew himselfe to be man.

Yea also at the beginning when he was made man, being yet but a little childe, it was commaunded by the angell vnto Jo- seph saying, arise and take the childe and his mother, and flye into Egypte, and bee there

Iohn.8.

Iohn.12.

Math.2.

compelled by force. 365

there tyll I bring thee worde. For it wylle come to passe, that Herode will seeke the hable to destroy him. Also when Herode was dead and that he had hearde that Archelaus raigned in his fathers steade, hee fledde into Nazareth.

Also when Iesus shewed him selfe as *Mat. 12.* God, and had healed the hande that was dyed, and that the Phariseys went out, and consulted against him, how they might destroy him, Iesus knowing the same departed from thence.

Also when Iesus raysted Lazarus from death, from that day forth (sayth he) they consulted together to put him to death. Iesus therefore walked no more openlye among the Jewes: but went thence into a country nye to the wilbernesse.

In like manner when Iesus sayde, per *Iohn. 8.* Abraham was I. am. Then tooke the Jewes by stones to cast at him, but Iesus hidde him selfe, and went out of the temple, and passed even through the middest of them, and wente his way. Thou doest

Luc. 4. Men ought not to burne them that speake other wyse than the truth allowveth. now we knowe how that they which see these thinges, or which doe heare them (for they see them not) as it is written, ought not to burne

Mat. 14.

The persecutors them
selues are
ignorant of
the gospel.

burne those which speake & thinke things
contrary vnto suche as the Lorde hath
made and taught. For when Iohn suffered
martyrdom, and that his disciples bury-
ed his body, Iesus hearing thereof depar-
ted thence by shippe into a desert place,
and euen so the Lorde doth his thinges,
and also teach them: But would to God
they were so ashamed that they would not
declare their fury, but vnto men, and that
more and more throughe their madnesse,
men should not see them rebuke and check
the sauiour, blaspheming agaynst him:
But the same the Idiotes and fooles could
not suffer, althoughe they are rebuked of
them selues, not to knowe onely the gos-
pell: for this is the occasion of our depar-
ting and fleeing, of which the euangelistes
doth make mention, and of which our sa-
uiour hath bled, and we must also thinke
suche thinges to haue bene in holy men:
For that which is nowe written of the sa-
uiour after the fashion and manner of
men, the same is commonly deputed vnto
mankinde. He hath taken those thinges
that are ours, and hath shewed and decla-
red the passions of our infirmitie, & which
Saint

compelled by force.

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Saint Iohn wyrteth thus: They soughte Iohn.7.
to take him, but no man layde handes on
him bicause his houre was not yet come.

For befoze that the same was come hee Iohn.2.

sayde vnto his mother, woman what haue
I to doe with thee myne houre is not yet

come. And he sayd vnto those which were Iohn.7.

called his brethren, my time is not yet

come. And agayne at the time of his passi-

Math.26

on he sayde, sleepe hencefoorth and take

your reste, for behold the houre is at hande

and the sonne of man is betrayed into the

handes of sinners. But he did not suffer

him selfe to be taken befoze the time was

come, also he did not hide him selfe, but

gaue him selfe vnto his aduersaries, and

enemyes: In like maner the blessed Mar-

tyrs, did keepe them selues from tempo-

rall persecutions, and when they were

sought for they fledde into secreete places.

But when they were found out, they gaue

them selues to martyrdome: beholde the

wordes of Athanasius a Martyr of Iesus

Christe.

That

*That the magistrates that
persecute the faithfull, vnder colour
of religion, shall be tormented
with eternall paines.*

Sapient. 6.

Rom. 10.

An admonition vnto
Kings, Princes, and Iudges.

HEare therefore (O ye kings)
and vnderstande ye therefore
ye Iudges of the endes of the
earth: Learne and giue eare
ye that rule the people, glorifie your selues
in the multitude of nations. For the pow-
er is giuen you of the Lord, & the strength
from the hiest: whiche shall trye your
works and search out your imaginations:
howe that yee being officers of his king-
dome haue not executed true iudgemente,
haue not kept the lawe of righteousness,
nor walked after his will. &c.

Miche. 3.

Heare, O ye heades of the house of Ia-
cob, and ye leaders of the house of Israell:
Should ye not knowe what were lawefull
and right? But ye hate the good and doe
that is euill, ye plucke of mens skinner,
and the fleshe from the bones: ye eate the
fleshe of my people, and flaye of their skin:

ye breake their bones, ye choppe them in peeces as it were into a cauldron, and as fleshe into a pot. &c. And a little after hee saith, O heare this ye rulers of the house of Iacob, and ye Iudges of the house of Israell: ye that abhorre the thing that is lawefull, and wrest aside the thing that is straighte: yee that buylde vp Sion with bloud, and Ierusalem with doing wrong. O ye Iudges, ye giue sentence for giftes: O ye priestes yee teache for lucre: O yee Prophetes, ye prophesye for mony. &c.

Lactantius Firmianus in his diuine institutions, Lib. 5. Chap. 24. writing vnto the Emperour Constantine.

"All that whiche the wicked Princes doe against vs, God doth permit and suffer it to be done. And yet neuer thelesse the most wicked persecuters, in whom the name of God hath bene had in derision and mockery, ought not to thinke therefore to scape unpunished, for they haue bene as ministers of his wrathe agaynst vs: Cruel ye Persecuters they shall be punished by the iudgemente cruelly tormented. of God, bicause that after receiuing power they haue abused it aboue all measure, and by that meanes are waxen & growen

Cc.i.

into

Luk. 18.

into greate pryde agaynst God, and haue vnfaithfully troden vnder their feete his eternall name. Therefore he promiseth that he will with all speede be auenged of them, and roote out of the earth all wicked beastes: But although that he hath accustomed to aduenge the vexations, and tormentes done vnto his people, and especially in this worlde, neuerthelesse he doth commaund vs to attend and tarpe patiently in this worlde vntill the celestiaall iudgement, at which day he will rewarde or punishe euery one according to theyr workes. Wherefore the wicked people and comitters of sacriledge, ought not to hope that those whom they haue so handled shall be despised & vnreuenged. The rewarde shal come vnto the rauening wolues, who haue tormented the simple and righteous soules that neuer offended. But as for vs, let vs onely trauayle that nothing be punished in vs by men, but onely righteousness, let vs endeuor our selues with all our strength to serue God, and to be auenged of that whiche we suffer, and to receiue our rewarde.

Saint

Saint Barnard in his sermon of the con-
uersion of Saint Paule.

Oh Lorde God, these are the chiefeſte
and firſt that perſecuted thee, whom men
ſee to loue the hieſt ſeates and romes in
thy church, and whiche bare the greateſte
rule: They haue taken the arke of Sion,
they haue occupied and vſed the caſtle,
and afterwards haue frankly and by pow-
er ſet al the citie on fire, their conuerſation
is miſerable, the ſubuerſion of thy people
is pitifull, and woulde to God that they
ſhould not hurt but in that onely part, per-
aduenture there wilbe ſome who wilbe
aduertiſed and admoniſhed with the exhor-
tation of the Lorde, who will beware of
following their example, and who wyl
keepe the commaundements according to
that which is ſayde, whatſoeuer they byd
you obſerue, that obſerue and doe, but af-
ter their workes doe not: But nowe holy
orders are giuen for an occaſion of moſte
filthy gayne, and doe eſteeme and thinke
gayne to be pietie and godlyneſſe. The
Prophet Eſay ſayth, O Lord our God,
though ſuch Lords haue domination vpo-
vs as knowe not thee, yet grant, that wee

The deſpi-
ſing of the
poore peo-
ple of God
is pitifull.

Mat. 23.

Eſay. 26.

Ec. ii.

may

may hope onely in thee, and keepe thy name in remembrance.

Eze. 22. Thy rulers in thee are like rauishing wolues, to shead bloude, and to destroy soules for their owne couetous lucre.

Miche. 7. There is not a godly man vpon earth, there is not one righteous among men, they labour all to shead bloud, and euery man hunteth his brother to death.

Iohn. 16. Iesus Christ saith: The time shal come, that whosoever killeth you, will thinke that he doth God seruice.

Mat. .12. If ye wist what this meaneth, I require mercy and not sacrifice: ye would not haue condemned innocentes.

Psal. 116. Right deare in the sight of the Lorde, is the death of his saintes.

Esa. 26. The earth shall discover the bloud that shee hath deuoured, shee shall neuer hyde them, that shee hath murdered.

Zacha. .2. The Lord sayd vnto the faithfull, who so toucheth you, shall touch the aple of his owne eye.

Mat. .23. Iesus Christ sayd vnto those that persecuted the faithfull. Fulfill ye likewyse the measure of your fathers, ye Serpentes, ye generation of vipers, how should ye escape

cape the damnation of hell: wherefore, beholde I sende vnto you prophetes and wyse men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your sinagoges and persecute from citie to citie: That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome pee slewe betweene the Temple and the Altar. Verily I saie vnto you al these things shall light vpon this generation. Ierusalem, Ierusalem which killest the prophetes and stonest them which are sent vnto thee.

Persecution
is propheci-
ed to happen
vnto the
children of
God.

The Iudges and gouernors willing to please and fulfil the wicked desire of Iezabel, condemned the innocent Naboth to be put to death.

3. Reg 21.

Augustine vnto Boniface.

182. Epistle.

To doe well, and not to let and forbyd the things which are unlawfull, is a verpe consenting vnto error.

Origen in the 3. Homilie vpon

Leuiticus.

Let vs take heede that we doe not con-

Cc.iii.

sent

sent vnto other mens sinnes, I saye consent, not only in doing the lyke things, but also in holding our peace, or winking at things that are euill done.

Prou. 17.

Esay. 5.

The Lorde hateth as well him that iustificieth the vngodly, as him that condemneth the innocent.

Prou. 29.

The righteous considereth the cause of the poore, but the vngodlye regardeth no vnderstanding.

Prou. 29.

The seate of the king that saythfullye iudgeth the poore, shall continue sure for euermore.

Prou. 31.

With thy mouth defende the thing that is lawfull and right, and the cause of the poore and helpelesse.

Prou. 29.

Many there be that seeke the Princes fauor, but euerye mans iudgement cometh from the Lorde.

Moyles hath writtten what the Magistrates ought to be. They must be (sayth he) vertuous men, fearing God, men of truth, hating auarice and couetousnesse, &c.

Chrysostome in his imperfect worke.

Chapter. 23. vpon that text,

And say: if we had bene in our fathers dayes, we woulde not haue bene their companions,

panions, to shead the bloud of the Prophets. When thou shalt heare any man saye, that the doctozs of the olde time be blessed, proue and trye, what good will or zeale he hath towardes those doctozs, for if he doe honoz and reuerence those with whom he liueth, without doubt he would also haue honozed the other if he had liued with them.

In the same place he sayth mozeouer: the Iewes haue alwayes bene worshippers of the Saintes that be past and dead, and condemners of those that be present and a liue.

*S. Ierome in his. 4. Tome in the rule
of Monkes.*

It is very true, that y^e truth can be kept in and bound, but it cannot be vanquished, whiche is content with hir little number, and is not a frayde of the great number of hir enemies.

*Saint Ierome vpon Ieremie. 5. Tome.
Chapter. 26.*

When the congregation of the people were assembled together, the Priestes and false Prophetes accused Ieremie, and the Priestes and false Prophetes would haue
Cc.iiii. destroyed

*Ierem. 26.
Jeremy vvas
accused by
the priests.*

destroyed and killed the Prophete, if the Judges had had the power of iudgement: By that we doe vnderstande that they which seeme to be altogether ordayned for religion, being moued with ennie, with the holynesse of the Prophet, were more cruell than they that had the charge of publike necessities.

In the same Chapter he saith moreouer: If at anye time for the commaundment of God, and for the veritie of the fayth, the Priestes, or false Prophetes, or the foolish people, are angry with vs, let vs not esteeme nor make any account of it: but let vs execute the sentence of God, not thinking on the euilles that are presente, but beholding the goodnesse to come.

Esa. IO.

Who be vnto you that make vnrightheous lawes, and deuise things which be to hard to keepe: thorow which the poore be oppressed on euery side, and the Innocentes of my people are therewith robbed of iudgement: the wydowes may be your pray, and that ye may rob the fatherlesse. What will ye doe in time of the visitation and destruction that shall come from farre? To whom

whom will ye run for helpe? or to whom will ye giue your honour, that yee maye keepe it: that ye come not among the prisoners, or lye among the deade: After all this shall not the wrath of the Lord cease, but yet shall his hande bee stretched oute still.

The torments of the vicked princes.

It is verily a righteous thing with God, to recompence tribulation to them that trouble you, and to you whiche are troubled, rest with vs when the Lord Iesus shall shewe himselfe from heauen, with his mighty Angelles, in flaming fire, rendering vengeance vnto them that doe not knowe God, neyther obey vnto the Gospell of our Lord Iesus Christe. Whiche shall be punished with everlasting damnation, from the presence of the Lord, and from the glorie of his power. 2. Thess. I

At the daye of iudgement (saythe the booke of wisdom) the righteousness shall stand in great stedfastnesse agaynst such as haue dealt extreamely with them, and taken away their labours: when they see it, they shal be vexed with horrible feare, and shall wonder at the hastinesse of the sodayne healeth: Groning for very distresse

Sap. 5.

The com-
plaint of the
persecutors
at the day of
iudgement.

stresse of minde, and shall say within them-
selues, hauing inward sorowe and mour-
ning for very anguish of minde. These are
they whom we sometime had in derision,
and iested vpon. We fooles thought their
life very madnesse, and their ende to be
without honoz. But loe, howe they are
counted among the children of God, and
their porcion is among the saintes. Ther-
fore we haue erred from the way of truth,
the light of righteousness hath not shined
vnto vs, and the sonne of vnderstanding
rose not vpon vs. We haue wried our
selues in the way of wickednesse and de-
struction. Tedious wayes haue we gone:
But as for the way of the Lord we haue
not knowen it. What good hath our pride
done vnto vs? or what profite hath the
pompe of riches brought vs? all those
thinges are passed away like a shadowe.
And towardes the ende of the Chapter he
sayth: his cruell wrath shall hee sharpen
for a speare, and the whole compasse of
the worlde shall fight with him against the
vnwyle. Then shall the thunder boltes go
out of the lightnings, and come out of the
rayne bowe of the cloudes to the place ap-
pointed:

Sapi. 5.

pointed: out of the harde stonie indignation there shall fall thicke hayles, and the water of the sea shall bee wroth agaynst them, and the flouds shall runne roughlve together, yea, a mighty wynde shal stand by agaynst them, and a storme shall scatter them abroad. &c.

Beholde howe the true christian doctrine is at this day called a new pestilentious doctrine by the worldlinges. Euen as in the old time it was called, and in the Apostles time.

Men haue called before time (as they doe at this day) the doctrine of the Apostles newe doctrine, as it appeareth in the actes of the Apostles where it is sayde: And they tooke Paule, and sayde vnto him, maye we not knowe what this newe doctrine, whereof thou speakest, is? for thou bringest straunge tydings in oure eares. Some called him a babler, and a tidings bringer of newe Gods.

The doctrine of the Apostles newe doctrine.

Act. 17.

All men did speake agaynst the Apostolicall doctrine, as it appeareth by that which the Iewes sayde vnto Saint Paul when he was come to Rome, saying vnto him: we will heare of thee what thou thinkest:

Act. 28.

kest: for as concerning this sect, we knowe that euery where it is spoken against.

Act. 24.

Saint Paule being accused and brought befoze the great gouernor, they accused him after this sort: We haue founde this fellowe, a pestilent fellowe, and a mouer of debate vnto all the Iewes throughout the worlde, and a chiefe mayntayner of the sect of the Nazarites.

Act. 24.

Saint Paule answereth vnto the same: This I confesse vnto thee, that after that way (which they call herespe) so worship I the God of my fathers, belecuing all thinges which are written in the lawe and the Prophets. And haue hope towardes God, that the same resurrection of the deade which they them selues looke for also, shall be both of the iust and vniust: some sayde that the Apostles with their doctrine, did nothing but moue the people to sedition, as it appeareth by the actes of the Apostles: saying, certayne bagabonds which were wicked fellowes did make assault against the house of Iason, and drew him with certayne brethren vnto y^e heades of the citie, crying, these are they whiche haue subuerted the state of the worlde, and
here

The resurrection of the righteous and vn-righteous shall come.

Act. 17.

here they are, which Iason hath receiued: and these all doe contrary to the decrees of Ceasar, affirming that there is another king one Iesus.

Therefore we labour and suffer rebuke, *I. Tim. 4.* because we haue sure hope in the liuing God, which is the sauour of all men, but specially of those that beleue.

The Tyrantes shall not escape unpunished, but often times they them selues that did put to death the children of God, by the handes of the hangmen, haue not that good to be killed of the hangmen, but they them selues are the hangmen or murderers of their owne bodyes. As it appeareth by Saule which persecuted Dauid. *I. Sam. 31* It was not needefull that Dauid shoulde haue pursued him, for he was auenged more then he desired. It was not needefull to hang by Achitophel: nor the Apostles to pursue Iudas that betrayed his master, for he him selfe was his owne hangman, hanging himselfe by the necke, brast a sunder in the middes, and all his bowelles gushed out. And Senacherib had for his hangmen his owne sonnes: and it did cost Ezechias nothing for to auenge him selfe *Act. 1.* *Esay. 37.* *2. Mac. 8.*

Act. 12.

Euseb. li. 1

cap. 9. li. 2

cap. 10.

3. Reg. 22

4 Reg. 15.

21. 24. 25

Where Antiochus and Herode left unpunished for their tyrannie vpon the children of God? It appeareth no. For they were consumed and eaten with lyce and vermine. God will not leaue the wicked unpunished as it appeareth of Achab, Manasses, Sennacherias and many Emperours of Rome.

1. Timo. 6.

*Regi autem seculorum immortalis, inuisibili,
soli sapienti deo, honor & gloria
in secula seculorum.
Amen.*

FINIS.



A Table to finde oute the

principall things contayned in this pre-
sent booke, and first of the
Letter A.



Bstinance. Pag. 229.

Adam condemneth his poster-
 tie. Pag. 50.

Adam not good of himselfe. Pag. 59.

Adam his free vwill. 59.

Aduocate for vs, Iesus Christ. 192.

Aduocate any other is error. 191.

Aduocate for S. Iohn, onely Christ. 191.

Aduocates none vvith God, as Earles, and
 Lordes vvith Kings. 200

Angels not to be honoured. 175

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